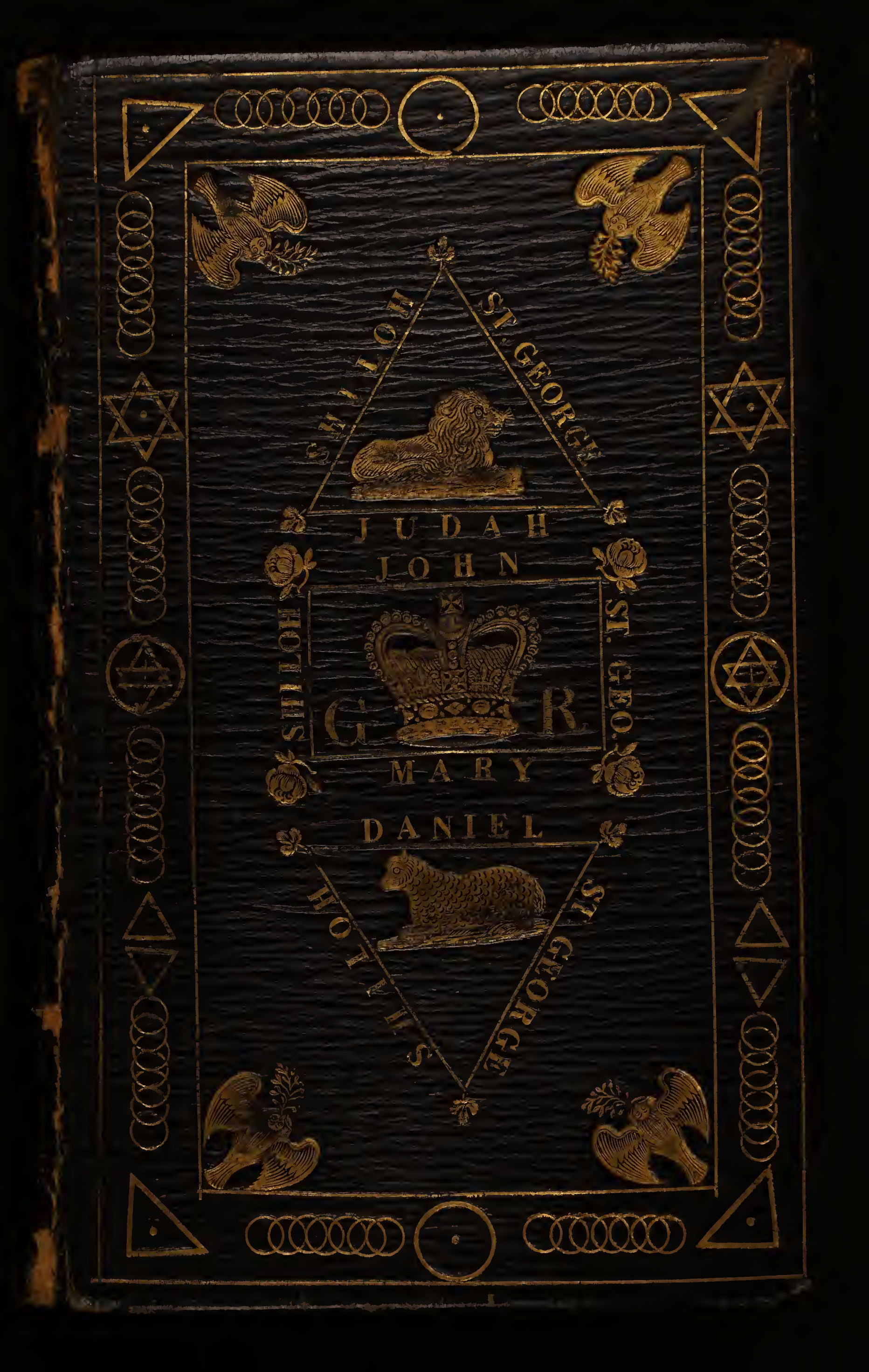
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THE DIVINE PYMANDER OF *Hermes Mercurius Trismegistus*, In XVII. Books.

Translated formerly out of the *Arabick* into *Greek*, and thence into *Latine*, and *Dutch*, and now out of the Original into *English*;

By that Learned Divine Doctor *Everard*.

London, Printed by *Robert White*, for *Tho. Brewster*, and *Greg. Moule*, at the Three Bibles in the *Poultrey*, under *Mildreds* Church. 1650.

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TO THE READER.

Judicious Reader,

THis Book may juſtly challenge the firſt place for antiquity, from all the Books in the World, being written ſome hundreds of yeers before *Moſes* his time, as I ſhall endevor to make good. The Original (as

far as is known to us) is *Arabick*, and several Translations thereof have been published, as *Greek*, *Latine*, *French*, *Dutch*, &c. but never *English* before. It is pity the * Learned Translator had not lived, and received himself, the honor, and thanks due to him from *Englishmen*; for his good will to, and pains for them, in translating a Book of such infinite worth, out of the Original, into their Mother-tongue.

* Doct. *Everard.*

Concerning the Author of the Book it self, Four things are considerable, *viz.* His Name, Learning, Countrey, and Time. 1. The name by which he was commonly stiled,

1.

is,

is, *Hermes Triſmegiſtus*, i. e. *Mercurius ter Maximus*, or, The thrice greateſt Intelligencer. And well might he be called *Hermes*, for he was the firſt Intelligencer in the World (as we read of) that communicated Knowledg to the ſons of Men, by Writing, or Engraving. He was called *Ter Maximus*, for ſome Reaſons, which I ſhall afterwards mention. 2. His Learning will appear, as by his Works; ſo by the right underſtanding the Reaſon of his Name. 3. For his Countrey, he was King of *Egypt*. 4. For his Time, it is not without much Controverſie, betwixt thoſe that write of this Divine, ancient Author,

2.

3.

4.

what time he lived in. Some ſay he lived after *Moſes* his time, giving this ſlender Reaſon for it, *viz.* Becauſe he was named *Ter Maximus*; for being preferred * (according to the *Egyptian* Cuſtoms) being chief Philoſopher, to be chief of the Prieſthood; and from thence, to be chief in Government, or King. But if this be all their ground, you muſt excuſe my diſſent from them, and that for this reaſon, Becauſe according to the moſt learned of his * followers, he was called *Ter Maximus*; for having perfect, and exact Knowledg of all things contained in the World; which things he divided into Three King-

* *Franciſcus Fluſſas.*

* *Geber Paracel. Henricus Nollius in theoria Philoſophiæ Hermeticæ tractatu priimo.*

Kingdoms (as he calls them,) *viz. Mineral, Vegetable, Animal*; which Three, he did excel in the right understanding of; also, because he attained to, and transmitted to Posterity (although in an Ænigmatical, and obscure stile) the Knowledg of the Quintessence of the whole Universe (which Universe, as I said before, he divided into Three Parts) otherwise called, The great *Elixir* of the Philosophers; which is the Receptacle of all Celestial and Terrestial Vertues; which Secret, many ignorantly deny, many have chargeably sought after, yet few, but some, yea, and *English-men**, have happily found.

* *Ripl*
Bacon
Norto
&c.

To the Reader.

The Deſcription of this great Treaſure, is ſaid to be found ingraved upon a *Smaragdine* Table, in the Valley of *Ebron*, after the Flood. So that the Reaſon before alleaged to prove this Author to live after *Moſes*, ſeems invalid; neither doth it any way appear, that he lived in *Moſes* his time, although it be the opinion of ſome, as of *Iohn Functius*, who ſaith in his Chronology, That he lived Twenty one yeers before the *Law* was given by *Moſes* in the Wilderneſs: But the Reaſons that he, and others give, are far weaker then thoſe that I ſhall give, for his living before *Moſes* his time. My reaſons for that, are theſe;

Firſt,

First, Becauſe it is received amongſt the Ancients, that he was the firſt that invented the Art of communicating Knowledg to the World, by Writing or Engraving. Now if ſo, then in all probability he was before *Moſes*; for it is ſaid of *Moſes*, that he was from * his childe- hood, skilled in all the *Egyptian* Learning, which could not well have been without the help of Literature, which we never read of any before that invented by *Hermes*. Secondly, He is ſaid by * himſelf, to be the ſon of *Saturn*, and by * others to be Scribe of *Saturn*. Now *Saturn* according to Hiſtorians, lived in the time of *Sarug*, *Abrahams*

1.

* Acts 7. 22.

2.

* Chap. 10.

* *Sanchoniaton.*

great

great Grand-Father. I shall but take in *Suidas* his judgment, and so rest satisfied, that he did not live onely before, but long before *Moses*: His words are these, * *Credo Mercurium Trismegistum sapientem Egyptium floruisse ante* Pharaonem.

* *Suidas*

In this Book, though so very old, is contained more true knowledg of God and Nature, then in all the Books in the World besides, I except onely Sacred Writ: And they that shall judiciously read it, and rightly understand it, may well be excused from reading many Books; the Authors of which pretend so much to the knowledg of the Creator, and Crea-

tion

tion. If God ever appeared in any man, he appeared in him, as it appears by this Book. That a man who had not the benefit of his Anceſtors knowledg, being as I ſaid before, The firſt inventer of the Art of Communicating Knowledg to Poſterity by writing, ſhould be ſo high a Divine, and ſo deep a Philoſopher, ſeems to be a thing more of God, then of Man; and therefore it was the opinion of ſome *, That he came from Heaven, not born upon Earth. There is contained in this Book, that true Philoſophy, without which, it is impoſsible ever to attain to the height, and exactneſs of Piety, and Religi-

* *Goropius. Becanus.*

on.

on. According to this Philoſophy, I call him a Philoſopher, that ſhall learn and ſtudy the things that are, and how they are ordered, and governed, and by whom, and for what cauſe, or to what end; and he that doth ſo, will acknowledg thanks to, and admire the Omnipotent Creator, Preſerver, and Directer of all theſe things. And he that ſhall be thus truly thankful, may truly be called Pious and Religious; and he that is Religious, ſhall more and more, know where, and what the Truth is: And learning that, he ſhall yet be more and more Religious.

The glory and ſplendor of Philoſophy,

To the Reader.

Philoſophy, is an endevoring to underſtand the chief Good, as the Fountain of all Good: Now how can we come neer to, or finde out the Fountain, but by making uſe of the Streams as a conduct to it? The operations of Nature, are Streams running from the Fountain of Good, which is God. I am not of the ignorant, and fooliſh opinion of thoſe that ſay, The greateſt Philoſophers, are the greateſt Atheiſts; as if to know the Works of God, and to underſtand his goings forth in the Way of Nature, muſt neceſsitate a man to deny God. The * Scripture diſapproves of this as a ſottiſh tenent, *Job 38.

tenent, and experience contradicts it: For behold! Here is the greateſt Philoſopher, and therefore the greateſt Divine.

Read underſtandingly this enſuing Book (and for thy help, thou mayeſt make uſe of that volumnious * Commentary written upon it) then it will ſpeak more for its Author, then can be ſpoken by any man, at leaſt by me.

* *Hannibal Roſſeli Calabar.*

Thine in the love
of the Truth,

J. F.

The Titles of every Book OF *Hermes Triſmegiſtus.*

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Hermes Trismegistus

HIS

First Book.

TO my Son, write this first Book, both for Humanity sake, and for Piety towards God.

2. For there can be no Religion more true or just, then to know the things that are; and to acknowledg thanks for all things, to him that made them, which thing I shall not cease continually to do.

3. What then should a man do, O Father, to lead his life well; seeing there is nothing here true?

4. Be Pious and Religious, O my Son; for he that doth so, is the best and highest Philosopher; and without Philosophy, it is impossible ever to attain to the height and exactness of Piety or Religion.

5. But he that shall learn and study the things that are, and how they are ordered and governed, and by whom, and for what cause, or to what end, will acknowledg thanks to the Workman, as to a good Father, an excellent Nurse, and a faithful Steward, and he that gives thanks shall be Pious or Religious, and he that is Religious shall know both where the truth is, and what it is, and learning that, he will be yet more and more Religious.

6. For never, O Son, shall, or can that Soul, which while it is in the Body lightens and lifts up it self to know and comprehend that which is Good and True, slide back to the contrary: For it is infinitely enamored thereof, and forgetteth all Evils; and

See M.S. page 170 16.

when

into a certain moyst nature, unspeakably troubled, which yielded a smoke as from fire; and from whence proceeded a voyce unutterable, and very mournful, but inarticulate, insomuch that it seemed to have come from the Light.

6. Then from that Light, a certain holy Word joyned it self unto Nature, and out-flew the pure and unmixed Fire from the moyst Nature upward on high; it was exceeding light, and sharp, and operative withal. And the Air which was also light, followed the Spirit and mounted up to Fire, (from the Earth and the Water) insomuch that it seemed to hang and depend upon it.

7. And the Earth, and the Water, stayed by themselves so mingled together, that the Earth could not be seen for the Water; but they were moved, because of the Spiritual Word that was carried upon them.

8. Then said Poemander unto me,

Dost

Dost thou understand this Vision, and what it meaneth? I shall know, said I: Then said he, I am that Light, the Minde, thy God, who am before that moyst Nature that appeared out of darknes; and that bright and lightful Word from the Minde, is the Son of God.

9. How is that quoth I? Thus, replyed he, Understand it: That which in thée séeth and heareth, the Word of the Lord, and the Minde, the Father, God, differ not one from the other; and the union of these, is Life.

Trismeg. I thank thee. Pimand. But first conceive well the Light in thy minde, and know it.

10. When he had thus said, for a long time we looked stedfastly one upon the other, insomuch, that I trembled at his Idea or Form.

11. But when he nodded to me, I beheld in my minde the Light that is in innumerable, and the truly indefinite ornament or world; and that the fire is comprehended or contained in

or by a most great Power, and constrained to keep its station.

12. These things, I understood, seeing the word of Pimander; and when I was mightily amazed, he said again unto me, Hast thou seen in thy minde that Archetypal Form, which was before the interminated and infinite Beginning? Thus Pimander to me: But whence quoth I, or whereof are the Elements of Nature made? Pimander. Of the Will and Counsel of God; which taking the Word, and beholding the beautiful World (in the Archetype thereof) imitated it, and so made this World, by the principles and vital Seeds or Soul-like productions of it self.

13. For the Minde being God, Male and Female, Life and Light, brought forth by his Word; another Minde, the Workman: Which being God of the Fire, and the Spirit, fashioned and formed seven other Governors, which in their Circles contain

the Sensible World, whose Government or Disposition is called Fate or Destiny.

14. Straightway leaped out, or exalted it self from the downward born Elements of God, the Word of God, into the clean and pure Workmanship of Nature, and was united to the Workman, Minde, for it was Consubstantial; and so the downward born Elements of Nature were left without Reason, that they might be the onely Matter.

15. But the Workman, Minde, together with the Word, containing the Circles and Whirling them about, turned round as a Wheel his own Workmanships; and suffered them to be turned from an indefinite Beginning, to an undeterminable End; for they always begin where they end.

16. And the Circulation or running round of these, as the Minde willeth, out of the lower or downward-born Elements brought forth unreasonable

or

or bruitiſh Creatures, for they had no reaſon, the Air flying things, and the Water ſuch as ſwim.

17. And the Earth and the Water were ſeparated, either from other, as the Minde would ; and the Earth brought forth from her ſelf, ſuch Living Creatures as ſhe had, four footed and creeping Beaſts, wilde and tame.

18. But the Father of all things, the Minde being Life and Light, brought forth Man, like unto himſelf, whom he loved as his proper Birth; for he was all beauteous, having the Image of his Father.

19. For indeed God was exceedingly enamored of his own Form or Shape, and delivered unto it all his own Workmanſhips : But he ſeeing and underſtanding the Creation of the Workman in the whole, would needs alſo himſelf fall to work, and ſo was ſeparated from the Father, being in the ſphere of Generation or Operation.

 20. Having

20. Having all Power, he considered the Operations or Workmanships of the Seven; but they loved him, and every one made him partaker of his own Order.

21. And he learning diligently, and understanding their Essence, and partaking their Nature, resolved to pierce and break through the Circumference of the Circles, and to understand the Power of him that sits upon the Fire.

22. And having already all power of mortal things, of the Living, and of the unreasonable Creatures of the World, stooped down and peeped through the Harmony, and breaking through the strength of the Circles, so shewed and made manifest the downward-born Nature, the fair and beautiful Shape or Form of God.

23. Which when he saw, having in it self the unsatiable Beauty, and all the Operation of the Seven Governors,

vernoys, and the Form or Shape of God, he smiled for love, as if he had seen the Shape or Likeness in the Water, or the shadow upon the Earth of the faireſt Humane form.

24. And seeing in the Water a shape, a shape like unto himself, in himself he loved it, and would cohabit with it; and immediately upon the resolution, ensued the Operation, and brought forth the unreasonable Image or Shape.

25. Nature presently laying hold of what it so much loved, did wholly wrap her self about it, and they were mingled, for they loved one another.

26. And for this cause, Man above all things that live upon Earth, is double; mortal, because of his Body, and immortal, because of the substantial Man: For being immortal, and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny.

27. And therefore being above all Harmony, he is made and become a servant to Harmony. And being Hermaphrodite, or Male and Female, and watchful, he is governed by, and subjected to a Father, that is both Male and Female, and watchful.

28. After these things, I said, Thou art my Minde, and I am in love with Reason.

29. Then said Pimander, This is the Mystery that to this day is hidden, and kept secret; for Nature being mingled with Man, brought forth a Wonder most wonderful; for he having the Nature of the Harmony of the Seven, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forthwith brought forth seven Men all Males and Females, and sublime, or on high, according to the Natures of the Seven Governors.

30. And after these things, O Pomander, quoth I, I am now come into

into a great desire, and longing to hear, do not digress, or run out.

31. But he said, Keep silence, for I have not yet finished the first speech.

32. Trism. Behold, I am silent.

33. Pimand. The Generation therefore of these Seven was after this maner, The Air being Feminine, and the Water desirous of Copulation, took from the Fire its ripeness, and from the æther Spirit; and so Nature produced bodies after the Species and Shape of men.

34. And Man was made of Life and Light into Soul and Minde, of Life the Soul, of Light the Minde.

35. And so all the Members of the Sensible World, continued unto the period of the end, bearing rule, and generating.

36. Hear now the rest of that speech, thou so much desirest to hear.

37. When that period was fulfilled,

the bond of all things was looſed and untied by the Will of God; for all living Creatures being Hermaphroditical, or Male and Female, were looſed and untied together with Man; and ſo the Males were apart by themſelves, and the Females likewiſe.

38. And ſtraight-ways God ſaid to the Holy Word, Encreaſe in encreaſing, and multiply in multitude all you my Creatures and Workmanſhips. And let him that is endued with Minde, know himſelf to be immortal; and that the cauſe of death is the love of the body, and let him learn all things that are.

29. When he had thus ſaid, Providence by Fate and Harmony, made the mixtures, and eſtabliſhed the Generations, and all things were multiplied according to their kinde; and he that knew himſelf, came at length to the Superſtantial of every way ſubſtantial good.

40. But he that through the Error of Love, loved the Body, abideth

eth wandering in darkneſs, ſenſible, ſuffering the things of death.

41. Triſm. But why do they that are ignorant, ſin ſo much, that they ſhould therefore be deprived of immortality?

42. Pimand. Thou ſeemeſt not to have underſtood what thou haſt heard.

43. Triſm. Peradventure I ſeem ſo to thee; but I both underſtand and remember them.

44. Pimand. I am glad, for thy ſake, if thou underſtoodeſt them.

45. Triſm. Tell me why are they worthy of death, that are in death?

46. Pimand. Becauſe there goeth a ſad and diſmal darkneſs before its body; of which darkneſs is the moyſt Nature; of which moyſt Nature, the Body conſiſteth in the ſenſible World, from whence death is derived: Haſt thou underſtood this aright?

47. Triſm.

47. Trism. But why, or how doth he that understands himself, go or pass into God?

48. Pim. That which the Word of God said, say I: Because the Father of all things consists of Life and Light, whereof Man is made.

49. Trism. Thou sayest very well.

50. Pim. God and the Father is Light and Life, of which Man is made. If therefore thou learn and beleeve thy self to be of the Life and Light, thou shalt again pass into Life.

51. Trism. But yet tell me more, O my Minde, how I shall go into Life.

52. Pim. God saith, Let the Man endued with a Minde, mark, consider, and know himself well.

53. Trism. Have not all men a minde?

54. Pim. Take heed what thou sayest, for I the Minde come unto men that are holy and good, pure and merciful

merciful, and that live piously and religiously; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the Father; and blessing him, they give him thanks, and sing hyms unto him, being ordered and directed by filial Affection, and natural Love: And before they give up their Bodies to the death of them, they hate their Senses, knowing their Works and Operations.

55. Rather I that am the Minde it self, will not suffer the Operations or Works, which happen or belong to the body, to be finished and brought to perfection in them; but being the Porter and Door-keeper, I will shut up the entrances of Evil, and cut off the thoughtful desires of filthy works.

56. But to the foolish, and evil, and wicked, and envious, and covetous, and murderous, and profane, I am far off giving place to the revenging Demon, which applying unto him the sharpness

sharpness of fire, tormenteth such a man sensible, and armeth him the more to all wickedness, that he may obtain the greater punishment.

57. And such a one never ceaseth, having unfulfillable desires, and unsatiable concupiscences, and always fighting in darkness; for the Demon afflicts and tormenteth him continually, and increaseth the fire upon him more and more.

58. Trism. Thou hast, O Minde, most excellently taught me all things, as I desired; but tell me moreover, after the return is made, what then?

59. Pimand. First of all, in the resolution of the material Body, the Body it self is given up to alteration, and the form which it had, becometh invisible; and the idle maners are permitted, and left to the Demon, and the Senses of the Body return into their Fountains, being parts, and again made up into Operations.

60. And

60. And Anger and Concupiscence go into the bruitish, or unreasonable Nature; and the rest striveth upward by Harmony.

61. And to the first Zone it giveth the power it had of increasing and diminishing.

62. To the second, the machination or plotting of evils, and one effectual deceipt or craft.

63. To the third, the idle deceipt of Concupiscence.

64. To the fourth, the desire of Rule, and unsatiable Ambition.

65. To the fifth, prophane Boldness, and the headlong rashness of Confidence.

66. To the sixth, Evil and ineffectual occasions of Riches.

67. And to the seventh Zone, subtile Falshood, alwayes lying in wait.

68. And then being made naked of all the Operations of Harmony, it cometh to the eighth Nature, having

having its proper power, and ſingeth praiſes to the Father with the things that are, and all they that are preſent rejoyce, and congratulate the coming of it; and being made like to them with whom it converſeth, it heareth alſo the Powers that are above the eighth Nature, ſinging praiſe to God in a certain voyce that is peculiar to them.

69. And then in order they return unto the Father, and themſelves deliver themſelves to the powers, and becoming powers, they are in God.

70. This is the Good, and to them that know to be deified.

71. Furthermore, why ſayeſt thou, What reſteth, but that underſtanding all men, thou become a guide, and way-leader to them that are worthy; that the kinde of Humanity or Mankinde, may be ſaved by God?

72. When Pimander had thus ſaid unto me, he was mingled among the Powers.

73. But

73. But I giving thanks, and blessing the Father of all things, rose up, being enabled by him, and taught the Nature, of the Nature of the whole, and having seen the greatest sight or spectacle.

74. And I began to Preach unto men, the beauty and fairness of Piety and Knowledg.

75. O ye People, Men, born and made of the Earth, which have given your selves over to drunkenness, and sleep, and to the ignorance of God, be sober, and cease your surfeit, whereto you are allured, and invited by fruitless, and unreasonable sleep.

76. And they that heard me, come villingly, and with one accord; and then I said further.

77. Why, O Men of the Off-spring of the Earth, why have you delivered your selves over unto death, having power to partake of immortality? Repent and change your mindes, you that have together walked in Error, and have been darkned in ignorance.

78. Depart

78. Depart from that dark light, be partakers of immortality, and leave to forsake corruption.

79. And some of them that heard me, mocking and scorning, went away, and delivered themselves up to the way of death.

80. But others casting themselves down before my feet, besought me, that they might be taught; but I causing them to rise up, became a guide of mankinde, teaching them the reasons how, and by what means they may be saved. And I sowed in them the words of Wisdom, and nourished them with Ambrosian water of immortality.

81. And when it was Evening, and the Brightness of the same began wholly to go down, I commanded them to go down, I commanded them to give thanks to God; and when they had finished their thanksgiving, every one returned to his own lodging.

82. But

82. But I wrote in my self, the bounty and beneficence of Pimander; and being filled with what I most desired, I was exceeding glad.

83. For the sleep of the Body was the sober watchfulness of the minde; and the shutting of my eyes the true sight, and my silence great with childe, and full of good; and the pronouncing of my words, the blossoms and fruits of good things.

84. And thus came to pass or happened unto me, which I received from my minde, that is, Pimander, the Lord of the Word; whereby I became inspired by God, with the Truth.

85. For which cause, with my Soul, and whole strength, I give praise and blessing unto God the Father.

86. Holy is God the Father of all things.

87. Holy is God, whose will is performed, and accomplished by his own powers.

88. Holy is God, that determineth to be

knowen, and is knowen of his own, or those that are his.

89. Holy art thou, that by thy Word hast established all things.

90. Holy art thou, of whom all Nature is the Image.

91. Holy art thou, whom Nature hath not formed.

92. Holy art thou that art stronger then all power.

93. Holy art thou, that art greater then all excellency.

94. Holy art thou, who art better then all praise.

95. Accept these reasonable Sacrifices from a pure soul, and a heart stretched out unto thee.

96. O thou unspeakable, unutterable, to be praised with silence!

97. I beseech thee, that I may never erre from the Knowledg of thee, look mercifully upon me, and enable me, and enlighten with this Grace, those that are in ignorance, the brothers of my kinde, but thy sons.

95. Therefore I believe thee, and bear

witnes,

witnels, and go into the Life and Light.

98. Blessed art thou, O Father, thy man would be sanctified with thee, as thou hast given him all power.

The end of the second Book.

The Third Book
CALLED
The Holy Sermon.

THE glory of all things, God, and that which is Divine, and the Divine Nature, the beginning of things that are.

2. God, and the Minde, and Nature, and Matter, and Operation, or Working, and Neceſſity, and the End, and Renovation.

3. For there were in the Chaos, an infinite darkneſs in the Abyſs or bottomleſs Depth, and Water, and a ſubtile Spirit intelligible in Power; and there went out the Holy Light, and the Elements were coagulated from

from the Sand out of the moyst Substance.

4. And all the Gods distinguished the Nature full of Seeds.

5. And when all things were interminated and unmade up, the light things were divided on high. And the heavy things were founded upon the moyst Sand, all things being Terminated or Divided by Fire; and being sustained or hung up by the Spirit, they were so carried, and the Heaven was seen in Seven Circles.

6. And the Gods were seen in their Ideas of the Stars, with all their Signes, and the Stars were numbred with the Gods in them. And the Sphere was all lined with Ayr, carried about in a circular motion by the Spirit of God.

7. And every God by his internal power, did that which was commanded him; and there were made four footed things, and creeping things, and such as live in the Water, and such

as flie, and every fruitful Seed, and Graſs, and the Flowers of all Greens, all which had ſowed in themſelves the Seeds of Regeneration.

8. As alſo the Generations of men, to the knowledg of the Divine Works, and a lively or working Teſtimony of Nature, and a multitude of men, and the Dominion of all things under Heaven, and the knowledg of good things, and to be increaſed in increaſing, and multiplied in multitude.

9. And every Soul in Fleſh, by the wonderful working of the Gods in the Circles, to the beholding of Heaven, the Gods, Divine Works, and the Operations of Nature; and for Signes of good things, and the knowledg of the Divine Power, and to finde out every cunning workmanſhip of good things.

10. So it beginneth to live in them, and to be wiſe according to the Operation of the courſe of the circular

Gods;

Gods; and to be reſolved into that which ſhall be great Monuments, and Remembrances of the cunning Works done upon Earth, leaving them to be read by the darkneſs of times.

11. And every Generation of living Fleſh, of Fruit, Seed, and all Handicrafts, though they be loſt, muſt of neceſſity be renewed by the renovation of the Gods, and of the Nature of a Circle, moving in number; for it is a Divine thing, that every worldly temperature ſhould be renewed by nature; for in that which is Divine, is Nature alſo eſtabliſhed.

The end of the Fragments of the third Book, very unperfect.

The Fourth Book
Called
The Key.

YEsterdays Speech, O Asclepius, I dedicated to thee, this days it is fit to dedicate to Tat, because it an Epitome of those general Speeches that were spoken to him.

2. God therefore, and the Father, and the Good, O Tat. have the same Nature, or rather also the same Act and Operation.

3. For there is one name or appellation of Nature and Increase, which concerneth things changeable, and another about things unchangeable,

and

and about things unmoveable, that is to say, Things Divine and Humane; every one of which, himself will have so to be; but action or operation, is of another thing, or elsewhere, as we have taught in other things, Divine and Humane, which must here also be understood.

4. For his Operation or Act, is his Will, and his Essence, to will all things to be.

5. For what is God, and the Father, and the Good, but the Being of all things that yet are not, and the existence it self, of those things that are?

6. This is God, this is the Father, this is the Good, whereunto no other thing is present or approacheth.

7. For the World, and the Sun, which is also a Father by Participation, is not for all that equally the cause of Good, and of Life, to living Creatures: And if this be so, he is altogether constrained by the Will of the Good, without which, it is not possible

ble, either to be, or to be begotten or made.

8. But the Father is the cauſe of his Children, who hath a will both to ſowe and nouriſh that which is good by the Sun.

9. For Good is always active or buſie in making; and this cannot be in any other, but in him that taketh nothing, and yet willeth all things to be; for I will not ſay, O Tat, making them; for he that maketh, is defective in much time, in which ſometimes he maketh not, as alſo of quantity and quality; for ſometimes he maketh thoſe things that have quantity and quality, and ſometimes the contrary.

10. But God is the Father, and the Good, in being all things; for he both will be this, and is it, and yet all this for himſelf (as is true) in him that can ſee it.

11. For all things elſe are for this, it is the property of Good to be

be known: This is the Good, O Tat.

12. Tat. Thou hast filled us, O Father, with a sight, both good and fair, and the eye of my minde is almost become more holy by the sight or spectacle.

13. Trism. I wonder not at it, for the sight of God is not like the Beam of the Sun, which being of a fiery shining brightness, maketh the eye blinde by his excessive Light, that gazeth upon it; rather the contrary, for it enlighteneth, and so much increaseth the sight of the eye, as any man is able to receive the influence of this intelligible clearness.

14. For it is more swift and sharp to pierce, and innocent or harmless withal, and full of immortality; and they that are capable, and can draw any store of this spectacle, and sight, do many times fall asleep from the Body, into this most fair and beauteous Vision; which thing Celius and

Saturn

Saturn our Progenitors, obtained unto.

15. Tat. I would we also, O Father, could do so.

16. Trism. I would we could, O Son; but for the present we are less intent to the Vision, and cannot yet open the eyes of our mindes to behold the incorruptible, and incomprehensible Beauty of that Good: But then shall we see it, when we have nothing at all to say of it.

17. For the knowledg of it, is a Divine Silence, and the rest of all the Senses: For neither can he that understands that, understand any thing else, nor he that sees that, see any thing else, nor hear any other thing, nor in sum, move the Body.

18. For shining stedfastly upon, and round about the whole Minde, it enlighteneth all the Soul; and loosing it from the Bodily Senses and Motions, it draweth it from the Body, and changeth it wholly into the Essence of God.

19. For it is possible for the Soul, O Son, to be deified while yet it lodgeth in the Body of Man, if it contemplate the beauty of the God.

20. Tat. How dost thou mean deifying, Father?

21. Trism. There are differences, O Son, of every Soul.

22. Tat. But how dost thou again divide the changes?

23. Trism. Hast thou not heard in the general Speeches, that from one Soul of the universe, are all those Souls, which in all the world are tossed up and down, as it were, and severally divided? Of these Souls there are many changes, some into a more fortunate estate, and some quite contrary; for they which are of creeping things, are changed into those of watery things; and those of things living in the water, to those of things living upon the Land; and Airy ones are changed into men, and humane Souls, that lay hold of immortality,

are

are changed into Demons.

24. And so they go on into the Sphere or Region of the fixed Gods; for there are two quiers or companies of Gods, one of them that wander, and another of them that are fixed: And this is the most perfect glory of the Soul.

25. But the Soul entring into the Body of a Man, if it continue evil, shall neither taste of immortality, nor is partaker of the good.

26. But being drawn back the same way, it returneth into creeping things. And this is the condemnation of an evil Soul.

27. And the wickedness of a Soul, is ignorance; for the Soul that knows nothing of the things that are, neither the Nature of them, nor that which is good, but is blinded, rusheth and dasheth against the bodily Passions; and unhappy, as it is, not knowing it self, it serveth strange Bodies, and evil ones, carrying the Body as a burthen,

burthen, and not ruling, but ruled. And this is the mischief of the Soul.

28. On the contrary, the vertue of the Soul is Knowledg; for he that knows, is both good and religious, and already Divine.

29. Tat. But who is such a one, O Father?

30. Trism. He that neither speaks, nor hears many things; for he, O Son, that heareth two speeches or hearings, fighteth in the shadow.

31. For God, and the Father, and Good, is neither spoken nor heard.

32. This being so in all things that are, are the Senses, because they cannot be without them.

33. But Knowledg differs much from Sense; for Sense is of things that surmount it, but Knowledg is the end of Sense.

34. Knowledg is the gift of God; for all Knowledg is unbodily, but useth the Minde as an Instrument, as the Minde useth the Body.

35. There-

35. Therefore both intelligible and material things, go both of them into bodies; for, of contraposition, that is, setting one against another, and contrariety, all things must consist. And it is impossible it should be otherwise.

36. Tat. Who therefore is this material God?

37. Tris. The fair and beautiful World, and yet it is not good; for it is material, and easily passible, nay, it is the first of all passible things; and the second of the things that are, and needy or wanting somewhat else. And it was once made, and is always, and is ever in generation, and made, and continually makes, or generates things that have quantity and quality.

38. For it is moveable, and every material motion is generation; but the intellectual stability moves the material motion after this maner.

39. Because the World is a Sphere, that is, a head, and above the head

there

there is nothing material, as beneath the feet there is nothing intellectual.

40. The whole universe is material: The Minde is the head, and it is moved spherically, that is like a head.

41. Whatsoever therefore is joyned or united to the Membrane or Film of this head, wherein the Soul is, is immortal, and as in the Soul of a made Body, hath its Soul full of the Body; but those that are further from that Membrane, have the Body full of Soul.

42. The whole is a living wight, and therefore consisteth of material, and intellectual.

43. And the World is the first, and Man the second living wight after the World, but the first of things that are mortal; and therefore hath whatsoever benefit of the Soul all the other have: And yet for all this, he is not onely not good, but flatly evil, as being mortal.

44. For the World is not good, as it is moveable; nor evil, as it is immortal.

45. But man is evil, both as he is moveable, and as he is mortal.

46. But the Soul of Man is carried in this maner, The Minde is in Reason, Reason in the Soul, the Soul in the Spirit, the Spirit in the Body.

47. The Spirit being diffused, and going through the veins, and arteries, and blood, both moveth the living Creature, and after a certain maner beareth it.

48. Wherefore some also have thought the Soul to be blood, being deceived in Nature, not knowing that first the Spirit must return into the Soul, and then the blood is congealed, the veins and arteries emptied, and then the living thing dieth: And this is the death of the Body.

49. All things depend of one beginning, and the beginning depends of that which is one and alone.

50. And

50. And the beginning is moved, hat it may again be a beginning; but hat which is one, ſtandeth and abid-th, and is not moved.

51. There are therefore theſe three, God the Father, and the God, the World nd Man: God hath the World, and he World hath Man; and the World is the Son of God, and Man s it were the Off-ſpring of the World.

52. For God is not ignorant of nan, but knows him perfectly, and vill be known by him. This onely ; healthful to man; the Knowledg f God: This is the return of Hym-us; by this onely the Soul is made ood, and not ſometimes good, and ometimes evil, but of neceſſity Good.

53. Tat. What meaneſt thou, O ather?

54. Trism. Conſider, O Son, the oul of a Childe, when as yet it hath eceived no diſſolution of its Body,

which is not yet grown, but is very small: how then if it look upon it self, it sees it self beautiful, as not having been yet spotted with the Passions of the Body, but as it were depending yet upon the Soul of the World.

55. But when the Body is grown and distracteth, the Soul it ingenders Forgetfulness, and partakes no more of the Fair, and the Good, and Forgetfulness is Evilness.

56. The like also happeneth to them that go out of the Body: For when the Soul runs back into it self, the Spirit is contracted into the blood, and the Soul into the Spirit; but the Minde being made pure, and free from these cloathings; and being Divine by Nature, taking a fiery Body, rangeth abroad in every place, leaving the Soul to judgment, and to the punishment it hath deserved.

57. Tat. Why dost thou say so, O Father, That the Minde is separated from

from the Soul, and the Soul from the Spirit? When even now thou saidst the Soul was the Cloathing, or Apparrel of the Minde, and the Body of the Soul.

58. *Trism.* O Son, he that hears must co-understand, and conspire in thought with him that speaks; yea, he must have his hearing swifter and sharper, then the voyce of the speaker.

59. The disposition of these Cloathings or Covers, is done in the an Earthly Body; for it is impossible, that the Minde should establish or rest it self, naked, and of it self, in an Earthly Body; neither is the Earthly Body able to bear such immortality: And therefore, that it might suffer so great vertue, the Minde compacted as it were, and took to it self the passible Body of the Soul, as a Covering or a Cloathing. And the Soul being also in some sort Divine, useth the Spirit as her Minister and Servant; and the

Spirit governeth the living thing.

60. When therefore the Minde is ſeparated, and departeth from the Earthly Body, preſently it puts on its Fiery Coat, which it could not do, having to dwell in an Earthly Body.

61. For the Earth cannot ſuffer fire, for it is all burned of a ſmall ſpark; therefore is the water poured round about the Earth, as a Wall or defence, to withſtand the flame of fire.

62. But the Minde being the moſt ſharp or ſwift of all the Divine Cogitations, and more ſwift then all the Elements, hath the fire for its Body.

63. For the Minde which is the Workman of all, uſeth the fire as his Inſtrument in his workmanſhip; and he that is the Workman of all, uſeth it to the making of all things, as it is uſed by man, to the making of Earthly things onely; for the Minde that is upon Earth, voyd, or naked of fire, cannot do the buſineſs of men, nor

that which is otherwise the affairs of God.

64. But the Soul of Man, and yet not every one, but that which is pious and religious, is Angelical and Divine. And such a Soul, after it is departed from the Body, having striven the strife of Piety, becomes either Minde or God.

65. And the strife of Piety is to know God, and to injurn no Man; and this way it becomes Minde.

66. But an impious Soul abideth in its own essence, punished of it self, and seeking an earthly and humane Body to enter into.

67. For no other Body is capable of an Humane Soul, neither is it lawful for a Mans Soul to fall into the Body of an unreasonable living thing: For it is the Law or Decree of God, to preserve an Humane Soul from so great a contumely and reproach.

68. *Tat.* How then is the Soul of Man punished, O Father; and

what is its greateſt torment ?

69. Herm. Impiety, O my Son; for what Fire hath ſo great a flame as as it ? Or what biting Beaſt doth ſo tear the Body, as it doth the Soul.

70. Or doſt thou not ſee how many Evils the wicked Soul ſuffereth, roaring and crying out, I am burned, I am conſumed, I know not what to ſay, or do, I am devoured, unhappy wretch, of the evils that compaſs, and lay hold upon me ; miſerable that I am, I neither ſee nor hear any thing.

71. Theſe are the voyces of a puniſhed and tormented Soul, and not as many ; and thou, O Son, thinkeſt, that the Soul going out of the Body, grows bruitiſh or enters into a Beaſt ; which is a very great Error, for the Soul puniſhed after this maner.

72. For the Minde, when it is ordered or appointed to get a fiery Body for the ſervices of God, coming down into the wicked Soul, torments it with the whips of Sins, wherewith

the

the wicked Soul being scourged, turns it self to Murthers, and Contumelies, and Blasphemies, and divers Violences, and other things by which men are injured.

73. But into a pious Soul, the Minde entering, leads it into the Light of Knowledg.

74. And such a Soul is never satisfied with singing praise To God, and speaking well of all men; and both in words and deeds, always doing good in imitation of her Father.

75. Therefore, O Son, we must give thanks, and pray, that we may obtain a good minde.

79. The Soul therefore may be altered or changed into the better, but into the worse it is impossible.

77. But there is a communion of Souls; and those of Gods, communicate with those men; and those of men, with those of Beasts.

78. And the better always take of the worse, Gods of Men, Men of bruit

bruit Beasts, but God of all: For he is the best of all, and all things are less then he.

79. Therefore is the World subject unto God, Man unto the World, and unreasonable things to Man.

80. But God is above all, and about all; and the beams of God are operations; and the beams of the World are Natures; and the beams of Man are Arts and Sciences.

81. And Operations do act by the World, and upon man by the natural beams of the World, but Natures work by the Elements, and man by Arts and Sciences.

82. And this is the Government of the whole, depending upon the Nature of the One, and piercing or coming down by the One Mind, then which nothing is more Divine, and more efficacious or operative; and nothing more uniting, or nothing is more One. The Communion of Gods to Men, and of Men to Gods.

83. This

83. This is the Bonus genius, or good Demon: blessed Soul that is fullest of it! and unhappy Soul that is empty of it.

84. Tat. And wherefore Father?

85. Trism. Know Son, that every Soul hath the God Minde; for of that it is we now speak, and not of that Minister, of which we said before, That he was sent from the Judgment.

86. For the Soul without the Minde, can neither do, nor say any thing; for many times the Minde flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but is like an unreasonable thing; so great is the power of the Minde.

87. But neither brooketh it an idle or lazy Soul, but leaves such a one fastned to the Body, and by it pressed down.

88. And such a Soul, O Son, hath no minde; wherefore neither must such a one be called a Man.

89. For

89. For Man is a Divine living thing, and is not to be compared to any bruit Beast that lives upon Earth, but to them that are above in Heaven, that are called Gods.

90. Rather, if we shall be bold to speak the truth, he that is a man indeed, is above them, or at least they are equal in power, one to the other: For none of the things in Heaven will come down upon Earth, and leave the limits of Heaven, but a man ascends up into Heaven, and measures it.

91. And he knoweth what things are on high, and what below, and learneth all other things exactly.

92. And that which is the greatest of all, he leaveth not the Earth, and yet is above: So great is the greatness of his Nature.

93. Wherefore we must be bold to say, That an Earthly man, is a mortal God; and that the heavenly God, is an immortal Man.

94. Where-

94. Wherefore, by these two are all things governed, the World, and Man; but they and all things else, of that which is One.

The end of the fourth Book.

The

The Fifth Book.

That God is not manifeſt, and yet moſt manifeſt.

THis Diſcourſe I will alſo make to thee, O Tat, that thou mayſt not be ignorant of the more excellent Name of God.

2. But do thou contemplate in thy Minde, how that which to many ſeems hidden and unmanifeſt, may be moſt manifeſt unto thee.

3. For it were not all, if it were apparent, for whatſoever is apparent, is generated or made; for it was made manifeſt,

manifeſt, but that which is not manifeſt is ever.

4. For it needeth not to be manifeſted, for it is always.

5. And he maketh all other things manifeſt, being unmanifeſt, as being always, and making other things manifeſt, he is not made manifeſt.

6. Himſelf is not made, yet in fantaſie he fantaſieth all things, or in appearance he maketh them appear; for appearance is onely of thoſe things that are generated or made, for appearance is nothing but generation.

7. But he that is One, that is not made nor generated, is alſo unapparent and unmanifeſt.

8. But making all things appear, he appeareth in all, and by all; but eſpecially he is manifeſted to, or in thoſe things wherein himſelf liſteth.

9. Thou therefore, O Tat, my Son, pray firſt to the Lord and Father, and to the Alone, and to the One, from whom is one to be merciful to thee,

that

that thou mayeſt know and underſtand ſo great a God; and that he would ſhine one of his beams upon thee in thy underſtanding.

10. For onely the Underſtanding ſees that which is not manifeſt, or apparent, as being it ſelf not manifeſt or apparent; and if thou canſt, O Tat, it will appear to the eyes of thy minde.

11. For the Lord, voyd of envy, appeareth through the whole world. Thou mayeſt ſee the intelligence, and take it in thy hands, and contemplate the Image of God.

12. But if that which is in thee, be not known or apparent unto thee, how ſhall he in thee be ſeen, and appear unto thee by the eyes?

13. But if thou wilt ſee him, conſider and underſtand the Sun, conſider the courſe of the Moon, conſider the order of the Stars.

14. Who is he that keepeth order? for all order is circumſcribed or terminated in number and place.

15. The

15. The Sun is the greatest of the Gods in Heaven, to whom all the heavenly Gods give place, as to a King and potentate; and yet he being such a one, greater then the Earth or the Sea, is content to suffer infinite lesser Stars to walk and move above himself: whom doth he fear the while, O Son?

16. Every one of these Stars that are in Heaven, do not make the like, or an equal course; who is it that hath prescribed unto every one, the maner and the greatness of their course?

17. This Bear that turns round about its own self, and carries round the whole World with her, who possessed and made such an Instrument.

18. Who hath set the bounds to the Sea? who hath established the Earth? for there is some Body, O Tat, that is the Maker and Lord of these things.

19. For it is impossible, O Son, that either place, or number, or measure, should be observed without a Maker.

20. For no order can be made by disorder or disproportion.

21. I would it were possible for thee, O my Son, to have wings, and to flie into the Air, and being taken up in the midst, between Heaven and Earth, to see the stability of the Earth, the fluidness of the Sea, the courses of the Rivers, the largeness of the Air, the sharpness or swiftness of the Fire, the motion of the Stars, and the speediness of the Heaven, by which it goeth round about all these.

22. O Son, what a happy sight it were, at one instant, to see all these; that which is unmoveable moved, and that which is hidden appear and be manifest:

23. And if thou wilt see and behold this Workman, even by mortal things that are upon Earth, and in the deep,

deep, consider, O Son, how Man is made and framed in the Womb; and examine diligently the skill, and cunning of the Workman, and learn who it was that wrought and fashioned the beautiful and Divine shape of Man; who circumscribed and marked out his eyes? who bored his nostrils and ears? who opened his mouth, who stretched out and tied together his sinews? who channelled the veins? who hardned and made strong the bones? who clothed the flesh with skin? who divided the fingers and the joynts? who flatted, and made broad the soals of the feet? who digged the pores? who stretched out the spleen? who made the Heart like a Pyramis? who made the Liver broad? who made the Lights spungy, and full of holes? who made the belly large and capacious? who set to outward view, the more honorable parts, and hid the filthy ones.

24. See how many Arts in one

Matter, and how many Works in one Superſcription, and all exceedingly beautiful, and all done in meaſure, and yet all differing.

25. Who hath made all theſe things? what Mother? what Father? ſave onely God that is not manifeſt? that made all things by his own Will.

26. And no man ſays that a ſtatue or an image is made without a Carver or a Painter, and was this Workmanſhip made without a Workman? O great Blindneſs, O great Impiety, O great Ignorance.

27. Never, O Son Tat, canſt thou deprive the Workmanſhip of the Workman, rather it is the beſt Name of all the Names of God, to call him the Father of all, for ſo he is alone; and this is his work to be the Father.

28. And if thou wilt force me to ſay any thing more boldly, it is his Eſſence to be pregnant, or great with all things, and to make them.

29. And

29. And as without a Maker, it is impossible that any thing should be made, so it is that he should not always be, and always be making all things in Heaven, in the Air, in the Earth, in the Deep, in the whole World, and in every part of the whole, that is, or that is not.

30. For there is nothing in the whole World, that is not himself; both the things that are, and the things that are not.

31. For the things that are, he hath made manifest; and the things that are not, he hath hid in himself.

32. This is God that is better then any name; this is he that is secret; this is he that is most manifest; this is he that is to be seen by the Minde; this is he that is visible to the eye; this is he that hath no body; and this is he that hath many bodies, rather there is nothing of any body, which is not He.

33. For he alone is all things.

34. And for this cause he hath all Names, because he is the One Father; and therefore he hath no Name, because he is the Father of all.

35. Who therefore can bless thee, or give thanks for thee, or to thee.

36. Which way shall I look, when I praise thee? upward? downward? outward? inward?

37. For about thee there is no maner, nor place, nor any thing else of all things that are.

38. But all things are in thee; all things from thee, thou giveſt all things, and takeſt nothing; for thou haſt all things, and there is nothing that thou haſt not.

39. When ſhall I praiſe thee, O Father; for it is neither poſſible to comprehend thy hour, nor thy time?

40. For what ſhall I praiſe thee? for what thou haſt made, or for what thou haſt not made? for thoſe things thou haſt manifeſted, or for thoſe things thou haſt hidden?

41. Where-

41. Wherefore shall I praise thee as being of my self, or having any thing of mine own, or rather being anothers?

42. For thou art what I am, thou art what I do, thou art what I say.

43. Thou art all things, and there is nothing else thou art not.

44. Thou art thou, all that is made, and all that is not made.

45. The Minde that understandeth.

46. The Father that maketh and frameth.

47. The God that worketh.

48. The God that doth all things.

49. Of the Matter, the most subtile and slender part is Air, of the Air the Soul, of the Soul the Minde, of the Minde God.

The end of the fifth Book.

The Sixth Book

That in God alone is good.

GOod, O Asclepius, is in nothing but in God alone; or rather God himself is the Good always.

2. And if it be so, then must he be an Essence or Substance, voyd of all motion and generation; but nothing is voyd or empty of him.

3. And this Essence hath about or in himself a Stable, and firm Operation, wanting nothing, most full, and giving abundantly.

4. One thing is the Beginning of all things, for it giveth all things;

and

and when I name the Good, I mean that which is altogether, and always Good.

5. This is presént to none, but God alone; for he wanteth nothing, that he should desire to have it, nor can any thing be taken from him; the loss whereof may grieve him; for sorrow is a part of evilness.

6. Nothing is stronger then he, that he should be opposed by it; nor nothing equal to him, that he should be in love with it; nothing unheard of to be angry, with nothing wiser to be envious at.

7. And none of these being in his Essence, what remains, but onely the Good?

8. For as in this, being such an Essence, there is none of the evils; so in none of the other things shall the Good be found.

9. For in all other things, are all those other things, as well in the small as the great, and as well in the particulars,

ticulars, as in this living Creature; the greater, and mightiest of all.

10. For all things that are made or generated, are full of Passion, Generation it self being a Passion; and where Passion is there is not the Good; where the Good is, there is no Passion; where it is day, it is not night, and where it is night, it is not day.

11. Wherefore it is impossible, that in Generation should be the Good, but onely in that which is not generated or made.

12. Yet as the Participation of all things is in the Matter bound, so also of that which is Good. After this maner is the World good, as it maketh all things, and in the part of making or doing (ποιεῖν) it is Good, but in all other things not good.

13. For it is passible, and moveable, and the Maker of passible things.

14. In Man also the Good is ordered

dered (or taketh denomination) in comparison of that which is evil; for that which is not very evil, is here Good; and that which is here called Good, is the least particle, or proportion of evil.

15. It is impossible therefore, that the Good should be here pure from Evil; for here the Good groweth Evil, and growing Evil, it doth not still abide Good; and not abiding Good, it becomes evil.

16. Therefore in God alone is the Good, or rather God is the Good.

17. Therefore, O Asclepius, there is nothing in men (or among men) but the name of Good, the thing it self is not, for it is impossible; for a material Body receiveth (or comprehendeth) is not as being on every side encompassed, and coarcted with evilness, and labors, and griefs, and desires, and wrath, and deceipts, and foolish opinions.

18. And in that which is the worst

of

of all, Asclepius, every one of the forenamed things, is here beleeved to be the greatest good, especially that supream mischief γαστριμαργία the pleasures of the Belly, and the ring-leader of all evils: Error is here the absence of the Good.

19. And I give thanks unto God, that concerning the Knowledg of God, put this assurance in my minde, that it is impossible it should be in the World.

20. For the World is the fulness of evilness; but God is the fulness of Good, or Good of God.

21. For the eminencies of all appearing Beauty, are in the Essence more pure, and more sincere, and peradventure they are also the Essences of it.

22. For we must be bold to say, Asclepius, That the Essence of God, if he have an Essence, is τὸ καλὸν that which is fair or beautiful; but no good is comprehended in this World.

23. For

23. For all things that are subject to the eye, are Idols, and as it were shadows; but those things that are not subject to the eye, are ever, especially the Essence of the Fair and the Good.

24. And as the eye cannot see God, so neither the Fair, and the Good.

25. For these are the parts of God that partake the Nature of the whole, proper, and familiar unto him alone, inseparable, most lovely, whereof either God is enamoured, or they are enamoured of God.

26. If thou canst understand God, thou shalt understand the Fair, and the God, which is most shining, and enlightening, and most enlightened by God.

27. For that Beauty is above comparison, and that Good is inimitable, as God himself.

28. As therefore thou understandest God, so understand the Fair, and

the

the Good; for these are incommunicable to any other living Creatures, because they are inseparable from God.

29. If thou seek concerning God, thou seekest or askest also of the Fair, for there is one way that leads to the same thing, that is Piety with Knowledg.

30. Wherefore, they that are ignorant, and go not in the way of Piety, dare call Man Fair and Good, never seeing so much as in a dream, what Good is; but being infolded and wrapped upon all evil, and beleeving that the evil is the Good, they by that means, both use it unsatiably, and are afraid to be deprived of it; and therefore they strive by all possible means, that they may not onely have it, but also encrease it.

31. Such, O Asclepius, are the Good and Fair things of men, which we can neither love nor hate; for this is the hardest thing of all, that we have

need

need of them, and cannot live without them.

The end of the sixth Book.

The

The Seventh Book.

His ſecret Sermon in the Mount of Regeneration, and the Profeſsion of Silence.

To his Son Tat.

Tat. In the general Speeches, O Father, diſcourſing of the Divinitie, thou ſpeakeſt enigmatically, and didſt not cleerly reveal thy ſelf, ſaying, That no man can be ſaved before Regeneration.

2. And when I did humbly intreat thee,

thee, at the going up to the Mountain, after thou hadst discoursed unto me, having a great desire to learn this Argument of Regeneration; because among all the rest, I am ignorant onely of this thou toldst me thou wouldst impart it unto me, when I would estrange my self from the World: whereupon I made my self ready, and have vindicated the understanding that is in me, from the deceit of the World.

3. Now then fulfil my defects, and as thou saidst instruct me of Regeneration, either by word of mouth, or secretly; for I know not, O Trismegistus, of what Substance, or what Womb, or what Seed a Man is thus born.

4. Herm. O Son, this Wisdom is to be understood in silence, and the Seed is the true Good.

5 Tat. Who soweth it, O Father? for I am utterly ignorant, and doubtful.

6. Herm. The Will of God, O Son.

7. And what maner of Man is he, that is thus born? for in this point, I am clean deprived of the Eſſence that underſtandeth in me.

8. Herm. The Son of God will be another, God made the univerſe, that in every thing conſiſteth of all powers.

9. Tat. Thou telleſt me a Riddle Father, and doſt not ſpeak as a Father to his Son.

10. Herm. Son, things of this kinde, are not taught, but are by God, when he pleaſeth, brought to remembrance.

11. Tat. Thou ſpeakeſt of things ſtrained, or far fetcht, and impoſſible, Father; and therefore I will directly contradict them.

12. Herm. Wilt thou prove a ſtranger Son, to thy Fathers kinde?

13. Do not envy me, Father, or pardon me, I am thy Natural Son;

diſcourſe

discourse unto me the maner of Regeneration.

14. Herm. What shall I say, O my Son? I have nothing to say more then this, That I see in my self an unfained sight or spectacle, made by the mercy of God; and I am gone out of my self, into an immortal body, and am not now what I was before, but was begotten in Minde.

15. This thing is not taught, nor is it to be seen in this formed Element; for which the first compounded form was neglected by me, and that I am now separated from it; for I have both the touch, and the measure of it, yet am I now estranged from them.

16. Thou seest, O Son, with thine eyes; but though thou look never so stedfastly upon me, with the Body, and bodily sight, thou canst not see, nor understand what I am now.

17. Tat. Thou hast driven me, O Father, into no small fury and

distraction of minde, for I do not now see my self.

18. Herm. I would, O Son, that thou also wert gone out of thy self, like them that dream in their sleep.

19. Tat. Then tell me this, who is the Author and Maker of Regeneration?

20. Herm. The Childe of God, one Man by the Will of God.

21. Tat. Now, O Father, thou hast put me to silence for ever, and all my former thoughts have quite left, and forsaken me; for I see the greatness, and shape of all things here below, and nothing but falshood in them all.

22. And sithence this mortal Form is daily changed, and turned by time into increase, and diminution, as being falshood: What therefore is true, O Trismegistus?

23. Trism. That, O Son, which is not troubled, nor bounded; not coloured, not figured, not changed;

that which is naked, bright, comprehensible onely of it self, unalterable, unbodily.

24. Tat. Now I am mad, indeed Father; for when I thought me to have been made a wise man by thee, with these thoughts thou hast quite dulled all my senses.

25. Herm. Yet is it so, as I say, O Son, **He that looketh onely upon** that which is carried upward as Fire, that which is carried downward as Earth, that which is moyst as Water, and that which bloweth, or is subject to blast as Air; how can he sensibly understand, that which is neither hard, nor moyst, nor tangible, nor perspicuous, seeing it is onely understood in power, and operation: But I beseech and pray to the **Mind**, which alone can understand the **Generation**, which is in God.

26. Tat. Then am I, O Father, utterly unable to do it.

27. Herm. God forbid Son, rather

draw or pull him unto thee (or study to know him) and he will come, be but willing, and it shall be done: quiet (or make idle) the Senses of the Body, purging thy self from unreasonable bruitish torments of matter.

28. Tat. Have I any (revengers or tormentors in my self, Father?

29. Herm. Yea, and those, not a few, but many, and fearful ones.

30. Tat. I do not know them, Father.

31. Herm. One Torment Son is Ignorance, a second, Sorrow, a third, Intemperance, a fourth, Concupiscence, a fifth, Iniustice, a sixth, Covetousness, a seventh, Deceit, an eighth, Envy, a ninth, Fraude or Guile, a tenth, Wrath, an eleventh, Rashness, a twelfth, Maliciousness.

32. They are in number twelve, and under these many moe; some which through the prison of the body, do force the inwardly placed Man to suffer sensibly.

33. And

33. And they do not ſuddenly, or eaſily depart from him that hath obtained mercy of God; and herein conſiſts, both the maner, and the reaſon of Regeneration.

34. For the reſt, O Son, hold thy peace, and praiſe God in ſilence, and by that means, the mercy of God will not ceaſe, or be wanting unto us.

35. Therefore rejoyce, my Son, from henceforward, being purged by the powers of God, to the Knowledg of the Truth.

36. For the revelation of God is come to us, and when that came, all Ignorance was caſt out.

37. The knowledg of Joy is come unto us, and when that comes, Sorrow ſhall flie away to them that are capable of it.

38. I call unto Joy, the power of Temperance, a power whoſe Vertue is moſt ſweet: Let us take her unto our ſelves, O Son, moſt willingly, for

how at her coming hath she put away Intemperance?

39. Now I call the fourth, Continence, the power which is over Concupiscence. This, O Son, is the stable and firm foundation of Justice.

40. For see how without labor, she hath chased away Injustice; and we are justified, O Son, when Injustice is away.

41. The sixth Vertue which comes into us, I call Communion, which is against Covetousness.

42. And when that (Covetousness) is gone, I call Truth; and when she cometh, Error and Deceit vanisheth.

43. See, O Son, how the Good is fulfilled by the access of Truth; for by this means, Envy is gone from us; for Truth is accompanied with the Good, together also with Life and Light.

44. And there came no more any torment of Darkness, but being overcome,

come, they all fled away suddenly, and tumultuarily.

45. Thou hast understood O Son, the maner of Regeneration; for upon the coming of these Ten, the Intellectual Generation is perfected, and then it driveth away the Twelve; and we have seen it in the Generation it self.

46. Whosoever therefore hath of Mercy obtained this Generation, which is according to God, he leaving all bodily sense, knoweth himself to consist of divine things, and rejoyceth, being made by God stable and immutable.

47. Tat. O Father, I conceive and understand, not by the sight of mine eyes, but by the Intellectual Operation, which is by the Powers. I am in Heaven, in the Earth, in the Water, in the Air; I am in living Creatures, in Plants, in the Womb, every where.

48. Yet tell me further, this

one

one thing, How are the torments of Darkness, being in number Twelve, driven away and expelled by the Ten powers? What is the maner of it, Trismegistus?

49. Herm. This Tabernacle, O Son, consists of the Zodiacal Circle; and this consisting of twelve numbers, the Idea of one; but all formed Nature admit of divers Conjugations to the deceiving of Man.

50. And though they be different in themselves, yet are they united in practice (as for example, Rashness is inseparable from Anger) and they are also indeterminate: Therefore with good Reason, do they make their departure, being driven away by the Ten powers; that is to say, By the dead.

51. For the number of Ten, O Son, is the Begetter of Souls. And there Life and Light are united, where the number of Unity is born of the Spirit.

52. There-

52. Therefore according to Reason, Unity hath the number of Ten, and the number of Ten hath Unity.

53. Tat. O Father, I now see the Universe, and my self in the Minde.

54. Herm. This is Regeneration, O Son, that we should not any longer fix our imagination upon this Body, subject to the three dimensions, according to this Speech which we have now commented, That we may not at all calumniate the Universe.

55. Tat. Tell me, O Father, This Body that consists of Powers, shall it ever admit of any Dissolution?

56. Herm. Good words Son, and speak not things impossible; for so thou shalt sin, and the eye of thy minde grow wicked.

57. The sensible Body of Nature is far from the Essential Generation; for that is subject to Dissolution, but this not; and that is mortal, but this immortal. Dost thou not know that

thou

thou art born a God, and the Son of the One, as I am?

58. Tat. How fain would I, O Father, hear that praise given by a Hymn, which thou saidst, thou heardst from the Powers, when I was in the Dænary.

59. Herm. As Pimander said by way of Oracle to the Dænary: Thou dost well, O Son, to desire the Solution of the Tabernacle, for thou art purified.

60. Pimander, the Minde of absolute Power and Authority, hath delivered no more unto me, then those that are written; knowing that of my self, I can understand all things, and hear, and see what I will. And he commanded me to do those things that are good; and therefore all the Powers that are in me sing.

61. Tat. I would hear thee, O Father, and understand these things.

62. Herm. Be quiet, O Son, and now hearken to that harmonious bles-

sing

sing and thanksgiving; the hymn of Regeneration, which I did not determine to have spoken of so plainly, but to thy self in the end of all.

63. Wherefore this is not taught, but hid in silence.

64. So then, O Son, do thou, standing in the open Air, worship, looking to the North Wind, about the going down of the Sun; and to the South, when the Sun ariseth: And now keep silence Son.

The Secret Song.

The Holy Speech.

65. LEt all the Nature of the world entertain the hearing of this Hymn.

66. Be opened, O Earth, and let all the Treasure of the Rain be opened.

67. You Trees tremble not, for I will

will sing, and praise the Lord of the Creation, and the All, and the One.

68. Be opened you Heavens, ye Winds stand still, and let the immortal Circle of God, receive these words.

69. For I will sing, and praise him that created all things, that fixed the Earth, and hung up the Heavens, and commanded the sweet Water to come out of the Ocean, into all the World inhabited, and not inhabited, to the use, and nourishment of all things, or men.

70. That commanded the fire to shine for every action, both to Gods, and Men.

71. Let us altogether give him blessing, which rideth upon the Heavens, the Creator of all Nature.

72. This is he that is the Eye of the Minde, and Will accept the praise of my Powers.

73. O all ye Powers that are in me, praise the One, and the All.

74. Sing

74. Sing together with my Will, all you Powers that are in me.

75. O Holy Knowledg, being enlightened by thee, I magnifie the intelligible Light, and rejoyce in the Joy of the Minde.

76. All my Powers sing praise with me, and thou my Continence, sing praise my Righteousnes by me; praise that which is righteous.

77. O Communion which is in me, praise the All.

78. By me the Truth sings praise to the Truth, the Good praiseth the Good.

79. O Life, O Light from us, unto you, comes this praise and thanksgiving.

80. I give thanks unto thee, O Father, the operation or act of my Powers.

81. I give thanks unto thee, O God, the Power of my operations.

82. By me thy Word sings praise unto thee, receive by me this reasonable

able (or verbal) Sacrifice in words.

83. The powers that are in me, cry these things, they praise the All, they fulfil thy Will; thy Will and Councel is from thee unto thee.

84. O All, receive a reasonable Sacrifice from all things.

85. O Life, save all that is in us; O Light enlighten, O God the Spirit; for the Minde guideth (or feedeth) the Word: O Spirit bearing Workman.

86. Thou art God, thy Man cryeth these things unto thee through, by the Fire, by the Air, by the Earth, by the Water; by the Spirit, by thy Creatures.

87. From eternity I have found (means to) bless and praise thee, and I have what I seek; for I rest in thy Will.

88. Tat. O Father, I see thou hast sung this Song of praise and blessing, with thy whole Will; and therefore have I put and placed it in my World.

89 Herm.

89. Herm. Say in thy Intelligible World, O Son.

90. Tat. I do mean in my Intelligible World; for by thy Hymn and Song of praise, my Minde is enlightened; and gladly would I send from my Understanding, a Thanksgiving unto God.

91. Herm. Not rashly, O Son.

92. Tat. In my Minde, O Father.

93. Herm. Those things that I see and contemplate, I infuse into thee; and therefore say, thou Son Tat, the Author of thy succeeding Generations, I send unto God these reasonable Sacrifices.

94. O God, thou art the Father, thou art the Lord, thou art the Minde, accept these reasonable Sacrifices which thou requirest of me.

95. For all things are done as the Minde willeth.

96. Thou, O Son, send this acceptible Sacrifice to God, the Father of

all things; but propound it also, O Son, by word.

97. Tat. I thank thee, Father, thou hast advised and instructed me thus to give praise and thanks.

98. Herm. I am glad, O Son, to see the Truth bring forth the Fruits of Good things, and such immortal Branches.

99. And learn this of me: Above all other Vertues entertain Silence, and impart unto no man, O Son, the tradition of Regeneration, least we be reputed Calumniators: For we both have now sufficiently meditated, I in speaking, thou in hearing. And now thou dost intellectually know thy self, and our Father.

The end of the seventh Book.

The Eighth Book OF *Hermes Trismegistus.*

That the greatest Evil in Man, is, The not knowing God.

WHether are you carried, O Men, drunken with drinking up the strong Wine of Ignorance? which seeing you cannot bear: Why do you not vomit it up again?

2. Stand, and be sober, and look up again with the eyes of your heart;

and if you cannot all do ſo, yet do as many as you can.

3. For the malice of Ignorance ſurroundeth all the Earth, and corrupteth the Soul, ſhut up in the Body, not ſuffering it to arrive at the Havens of Salvation.

4. Suffer not your ſelves to be carried with the great ſtream, but ſtem the tide, you that can lay hold of the Haven of Safety, and make your full courſe towards it.

5. Seek one that may lead you by the hand, and conduct you to the door of Truth, and Knowledg, where the cleer Light is that is pure from Darkneſs, where there is not one drunken, but all are ſober, and in their heart look up to him, whoſe pleaſure it is to be ſeen.

6. For he cannot be heard with ears, nor ſeen with eyes, nor expreſſed in words, but onely in minde and heart.

7. But firſt thou muſt tear a peeces,

and

and break through the garment thou weareſt; the web of Ignorance, the foundation of all Miſchief; the bond of Corruption; the dark Coverture; the living Death; the ſenſible Carcaſs; the Sepulchre, carried about with us; the domeſtical Thief, which in what he loves us, hates us, envies us.

8. Such is the hurtful Apparel, wherewith thou art cloathed, which draws and pulls thee downward by its own ſelf; leſt looking up, and ſeeing the beauty of Truth, and the Good that is repoſed therein, thou ſhouldſt hate the wickedneſs of this garment, and underſtand the traps and ambuſhes which it hath laid for thee.

9. Therefore doth it labor to make good thoſe things that ſeem, and are by the Senſes, judged and determined; and the things that are truly, it hides, and envellopeth in much matter, filling what it preſents unto thee, with

hateful pleaſure, that thou canſt neither hear what thou ſhouldſt hear, nor ſee what thou ſhouldſt ſee.

The end of the eighth Book.

The

The Ninth Book
OF
Hermes Triſmegiſtus.

A Univerſal Sermon to Aſclepius.

HErm. All that is moved, O Aſclepius, is it not moved in ſome thing, and by ſome thing?

2. Aſclep. Yes indeed.

3. Herm. Muſt not that, in which a thing is moved, of neceſſity be greater then the thing that is moved?

4. Of neceſſity.

5. And that which moveth, is it not ſtronger then that which is moved?

6. Aſclep. It is ſtronger.

7. Herm. That in which a thing is moved, muſt it not needs have a Nature, contrary to that of the thing that is moved?

8. Aſclep. It muſt needs.

9. Herm. Is not this great World a Body, then which there is no greater?

10. Aſclep. Yes, confeſſedly?

11. Herm. And is it not ſolid, as filled with many great Bodies, and indeed, with all the Bodies that are?

12. Aſclep, It is ſo.

13. Herm. And is not the World a Body, and a Body that is moved?

14. Aſclep. It is.

15. Herm. Then what a kinde of place muſt it be, wherein it is moved, and of what Nature? Muſt it not be much bigger, that it may receive the continuity of Motion? and leſt that

which is moved, should for want of room, be stayed, and hindered in the Motion?

16. Asclep. It must needs be an immense thing, Trismegistus; but of what Nature?

17. Herm. Of a contrary Nature, O Asclepius; but is not the Nature of things unbodily, contrary to a Body?

18. Asclep. Confessedly.

19. Herm. Therefore the place is unbodily; but that which is unbodily, is either some Divine thing, or God himself. And by some thing Divine, I do not mean that which was made or begotten.

20. If therefore it be Divine, it is an Essence or Substance; but if it be God, it is above Essence; but he is otherwise intelligible.

21. For the first, God is intelligible, not to himself, but to us; for that which is intelligible, is subject to that which understanderh by Sense.

22. Therefore God is not intelligible

ble to himself; for not being any other thing from that which is understood, he cannot be understood by himself.

23. But he is another thing from us; and therefore is he understood by us.

24. If therefore Place be intelligible, it is not Place but God; but if God be intelligible, he is intelligible not as Place, but as a capable Operation.

25. Now every thing that is moved, is moved, not in or by that which is moved, but in that which standeth or resteth, and that which moveth standeth or resteth; for it is impossible it should be moved with it.

26. Asclep. How then, O Trismegistus, are those things that are here moved with the things that are moved? for thou sayest, that the Spheres that wander are moved by the Sphere that wanders not.

27. Herm. That, O Asclepius, is

not

not a moving together, but a counter-motion; for they are not moved after a like maner, but contrary one to the other: And contrariety hath a standing resistance of motion, for the ἀντιτυπία or resistance, is a staying of motion.

28. Therefore the wandring Spheres being moved contrarily to that Sphere which wandereth not, shall have one from another contrariety standing of it self.

29. For this Bear which thou seest neither rise nor go down, but turning always about the same; dost thou think it moveth or standeth still?

30. Asclep. I think it moves, Trismegistus.

31. What motion, O Asclepius?

32. Asclep. A motion that is always carried about the same.

33. But the Circulation which is about the same, and the motion about the same, are both hidden by Station; for that which is about the same, forbids that which is above the same,

if

if it ſtand to that which is about the ſame.

34. And ſo the contrary motion ſtands faſt always, being always eſtabliſhed by the contrariety.

35. But I will give thee concerning this matter, an earthly example that may be ſeen with eyes.

36. Look upon any of theſe living Creatures upon Earth, as Man for example, and ſee him ſwiming; for as the Water is carried one way, the reluctation or reſiſtance of his feet and hands is made a ſtation to the man, that he ſhould not be carried with the Water, nor ſink underneath it.

37. Aſclep. Thou haſt laid down a very cleer example, Triſmegiſtus.

38. Herm. Therefore every motion is in ſtation, and is moved of ſtation.

39. The motion then of the World, and of every material living thing, happeneth not to be done by thoſe things that are without the World;

but

but by those things within it, a Soul, or Spirit, or some other unbodily thing, to those things which are without it.

40. For an inanimated Body doth not now, much less a Body if it be wholly inanimate.

41. *Asclep.* What meaneth thou by this, O Trismegistus? Wood and Stones, and all other inanimate things, are they not moving Bodies?

42. *Herm.* By no means, O Asclepius, for that within the Body which moves the inanimate thing, is not the Body; that moves both as well the Body of that which beareth, as the Body of that which is born; for one dead or inanimate thing, cannot move another; that which moveth, must needs be alive if it move.

43. Thou seest therefore how the Soul is surcharged, when it carrieth two Bodies.

44. And now it is manifest, that the things that are moved are moved

in

in ſomething, and by ſomething.

45. Aſclep. The things that are moved, O Triſmegiſtus, muſt needs be moved in that which is void or empty, vacuum, κενὸν.

46. Be adviſed, O Aſclepius, for of all the things that are, there is nothing empty, oncly that which is not, is empty and a ſtranger to exiſtence or being.

47. But that which is, could not be if it were not full of exiſtence; for that which is in being or exiſtence, can never be made empty.

48. Aſclep. Are there not therefore ſome things that are empty, O Triſmegiſtus, as an empty Barrel, an empty Hogſhead, an empty Well, an empty Wine-Preſs, and many ſuch like?

49. Herm. O the groſſneſs of thy Error, O Aſclepius, thoſe things that are moſt full and repleniſhed, doſt thou account them voyd and empty?

50. Aſclep. What may be thy meaning Triſmegiſtus.

51. Herm.

51. Herm. Is not the Air a Body?
52. Asclep. It is a Body.
53. Herm. Why then this Body, doth it not pass through all things that are? and passing through them, fill them? and that Body doth it not consist of the mixture of the four? therefore all those things which thou calleſt empty, are full of Ayr.
54. Therefore those things that thou calleſt empty, thou oughteſt to call them hollow, not empty; for they exist and are full of Ayr and Spirit.
55. Asclep. This reason is beyond all contradiction, O Trismegistus, but what shall we call the Place, in which the whole Universe is moved?
56. Herm. Call it incorporeal, O Asclepius.
57. Asclep. What is that incorporeal or unbodily?
58. Herm. The Minde and Reason, the whole, wholly comprehending it self, free from all Body, undeceive-

able,

able, invisible, impassible from a Body it self, standing fast in it self, capable of all things, and that savor of the things that are.

59. Whereof the God, the Truth, the Archetypal Light, the Archetype of the Soul, are as it were Beams.

60. Asclep. Why then, what is God?

61. Herm. That which is none of these things, yet is, and is the cause of Being to all; and every one of the things that are; for he left nothing destitute of Being.

62. And all things are made of things that are, and not of things that are not; for the things that are not, have not the nature to be able to be made; and again, the things that are, have not the nature never to be, or not to be at all.

63. Asclep. What dost thou then say at length, that God is?

64. Herm. God is not a Minde, but the Cause that the Minde is; not a

Spirit,

Spirit, but the Cause that the Spirit is; not Light, but the Cause that Light is.

65. Therefore we must worship God by these two Appellations, which are proper to him alone, and to no other.

66. For neither of all the other, which are called Gods, nor of Men, nor Demons, or Angels, can any one be, though never so little, good, save onely God alone.

67. And this He is, and nothing else; but all other things are separable from the nature of Good.

68. For the Body and the Soul have no place that is capable of, or can contain the Good.

69. For the greatness of Good, is as great as the Existence of all things, that are both bodily and unbodily, both sensible and intelligible.

70. This is the Good, even God.

71. See therefore that thou do not

at any time, call ought elſe Good, for ſo thou ſhalt be impious, or any elſe God, but onely the Good, for ſo thou ſhalt again be impious.

72. In Word it is often ſaid by all men the Good, but all men do not underſtand what it is; but through Ignorance they call both the Gods, and ſome men Good, that can never either be or be made ſo.

73. Therefore all the other Gods are honored with the title and appellation of God, but God is the Good, not according to Heaven, but Nature.

74. For there is one Nature of God, even the Good, and one kinde of them both, from whence all are kindes.

75. For he that is Good, is the giver of all things, and takes nothing; and therefore God gives all things, and receives nothing.

76. The other title and appella-

tion,

tion, is the Father, because of his making all things; for it is the part of a Father to make.

77. Therefore it hath been the greatest and most Religious care in this life, to them that are wise, and wel-minded, to beget children.

78. As likewise, it is the greatest misfortune and impiety, for any to be separated from men, without children; and this man is punished after death by the Demons, and the punishment is this, To have the Soul of this childless man, adjudged and condemned, to a Body that neither hath the nature of a man, nor of a woman, which is an accursed thing under the Sun.

79. Therefore, O Asclepius, never congratulate any man that is childless; but on the contrary, pity his misfortune, knowing what punishment abides, and is prepared for him.

80. Let so many, and such maner

of things, O Asclepius, be said as a certain precognition of all things in Nature.

The end of the ninth Book.

The Tenth Book
OF
Hermes Trismegistus.

The Minde to Hermes.

HOrbear thy Speech, O Hermes Trismegistus, and call to minde to those things that are said: but I will not delay to speak what comes into my minde, sithence many men have spoken many things, and those very different, concerning the Universe, and Good; but I have not learned the Truth.

2. Therefore, the Lord make it

plain to me in this point; for I will beleeve thee onely, for the manifestation of these things.

3. Then said the Minde how the case stands.

4. God and All.

5 God, Eternity, the World, Time, Generation.

6. God made Eternity, Eternity the World, the World Time, and Time Generation.

7. Of God, as it were the Substance, is the Good, the Fair, Blessedness, Wisdom.

8. Of Eternity, Identity, or Selfness.

9. Of the World, Order.

10. Of Time, Change.

11. Of Generation, Life, and Death.

12. But the Operation of God, is Minde and Soul.

13. Of Eternity, Permanence, or Long-lasting, and Immortality.

14. Of the World, Restitution,

and

and Decay, or Destruction.

15. Of Time, Augmentation, and Diminution.

16. And of Generation qualities.

17. Therefore Eternity is in God.

18. The World in Eternity.

19. Time in the World.

20. And Generation in Time.

21. And Eternity standeth about God.

22. The World is moved in Eternity.

23. Time is determined in the World.

24. Generation is done in Time.

25. Therefore the Spring and Fountain of all things, is God.

26. The Substance Eternity.

27. The Matter is the World.

28. The Power of God is Eternity.

29. And the Work of Eternity, is the World not yet made, and yet ever made by Eternity.

30. Therefore shall nothing be at

any time destroyed, for Eternity is incorruptible.

31. Neither can any thing perish, or be destroyed in the World, the World being contained, and embraced by eternity.

32. But what is the Wisdom of God? Even the Good, and the Fair, and Blessedness, and every Vertue, and Eternity.

33. Eternity therefore put into the Matter Immortality and Everlastingness; for the Generation of that depends upon Eternity, even as Eternity doth of God.

34. For Generation and Time, in Heaven, and in Earth, are of a double Nature; in Heaven they are unchangeable, and incorruptible; but on Earth they are changeable, and corruptible.

35. And the Soul of Eternity, is God; and the Soul of the World, Eternity; and of the Earth, Heaven.

36. God is in the Minde, the Minde

in

in the Soul, the Soul in the Matter, all things by Eternity.

37. All this Universal Body, in which are all Bodies is full of Soul, the Soul full of Minde, the Minde full of God.

38. For within he fills them, and without he contains them, quickning the Universe.

39. Without he quickens this perfect living thing the World, and within all living Creatures.

40. And above in Heaven he abides in Identity or Selfness, but below upon Earth he changeth Generation.

41. Eternity comprehendeth the World, either by Necessity, or Providence, or Nature.

42. And if any man shall think any other thing, it is God that actuateth, or operateth this All.

43. But the operation or Act of God, is Power insuperable, to which none may compare any thing, either Humane or Divine.

44. There-

44. Therefore, O Hermes, think none of these things below, or the things above, in any wise like unto God; for if thou dost, thou erreſt from the Truth.

45. For nothing can be like the unlike, and onely, and One; nor mayeſt thou think, that he hath given of his Power to any other thing.

46. For who after him can make any thing, either of Life, or Immortality; of Change, or of Quality? and himself, what other thing ſhould he make?

47. For God is not idle, for then all things would be idle; for all things are full of God.

48. But there is not any where in the World, ſuch a thing as Idleneſs; for Idleneſs is a name that implieth a thing voyd or empty, both of a Doer, and a thing done.

49. But all things muſt neceſſarily be made or done both always, and according to the nature of every place.

50. For

50. For he that maketh or doth, is in all things, yet not fastned or comprehended in any thing; nor making or doing one thing, but all things.

51. For being an active or operating Power, and sufficient of himself for the things that are made, and the things that are made, are under him.

52. Look upon, through me, the World is subject to thy sight, and understand exactly the Beauty thereof.

53. A Body immarcescible, then the which, there is nothing more ancient, yet always vigorous and young.

54. See also the seven Worlds set over us, adorned with an everlasting Order, and filling Eternity, with a different course.

55. For all things are full of Light, but the Fire is no where.

56. For the friendship, and commixture of contraries and unlike, became Light shining from the Act or

Operation

Operation of God, the Father of all Good, the Prince of all Order, and the Ruler of the Seven Worlds..

57. Look alſo upon the Moon, the forerunner of them all, the Inſtrument of Nature, and which changeth the Matter here below.

58. Behold the Earth, the middle of the whole, the firm and ſtable Foundation of the Fair World, the Feeder and Nurſe of Earthly things.

59. Conſider moreover, how great the multitude is of immortal living things, and of mortal ones alſo; and ſee the Moon going about in the midſt of both, to wit, of things immortal and mortal.

60. But all things are full of Soul, and all things are properly moved by it; ſome things about the Heaven, and ſome things about the Earth, and neither of thoſe on the right hand to the left; nor thoſe on the left hand to the right; nor thoſe things that are above,

above, downward; nor those things that are below, upwards.

61. And that all these things are made, O beloved Hermes, thou needst not learn of me.

62. For they are Bodies, and have a Soul, and are moved.

63. And that all these should come together into one, it is impossible without some thing, to gather them together.

64. Therefore there must be some such ones, and he altogether One.

65. For seeing that the motions are divers, and many, and the Bodies not alike, and yet one ordered swiftness among them all: It is impossible there should be two or moe Makers.

66. For one order is not kept by many.

67. But in the weaker, there would be jealousie of the stronger, and thence also Contentions.

68. And if there were one Maker of mutable and mortal living wights, he

he would desire also to make immortal ones, as he that were the Maker of immortal ones, would do to make mortal.

69. Moreover also, if there were two, the Matter being one, who should be chief, or have the disposing of the facture?

70. Or if both of them, which of them the greater part?

71. But thinks thus that every living Body hath its consistance of Matter and Soul; and of that which is immortal, and that which is mortal, and unreasonable.

72. For all living Bodies have a Soul; and those things that are not living are onely matter by it self.

73. And the Soul likewise of it self drawing neer her Maker, is the cause of Life, and Being, and Being the cause of Life, is after a maner, the cause of immortal things.

74. How then are mortal wights, other from immortal?

75. Or

75. Or how cannot he make living wights that causeth immortal things, and immortality?

56. That there is some Body that doth these things, it is apparent, and that he is also one, it is most manifest.

77. For there is one Soul, one Life, and one Matter.

78. Who is this? who can it be, other then the One God?

79. For whom else can it benefit, to make living things, save onely God alone?

80. There is therefore one God.

81. For it is a ridiculous thing to confess the World to be one, one Sun, one Moon, one Divinity; and yet to have I know not how many gods.

82. He therefore being One, doth all things in many things.

83. And what great thing is it for God, to make Life, and Soul, and Immortality, and Change, when thy self dost so many things.

84. For

84. For thou both ſeeſt, ſpeakeſt, and heareſt, ſmelleſt, taſteſt, and toucheſt, walkeſt, underſtandeſt, and breatheſt.

85. And it is not one that ſeeth, and another that heareth, and another that ſpeaketh, and another that toucheth, and another that ſmelleth, and another that walketh, and another that underſtandeth, and another that breatheth; but One that doth all theſe things.

86. Yet neither can theſe things poſſibly be without God.

87. For as thou, if thou ſhouldſt ceaſe from doing theſe things, wert not a living wight; ſo if God ſhould ceaſe from thoſe, he were not (which is not lawful to ſay) any longer God.

88. For if it be already demonſtrated, that nothing can be idle or empty, how much more may be affirmed of God?

89. For if there be any thing which he

he oth not do, then is he (if it were lawful to say so) imperfect.

90. Whereas seeing he is not idle, but perfect; certainly he doth all things.

91. Now give thy self unto me, O Hermes, for a little while, thou shalt the more easily understand, that it is the necessary work of God, that all things should be made or done, that are done, or were once done or shall be done.

92. And this, O best Beloved, is life.

93. And this is the Fair.

94. And this is the Good.

95. And this is God.

69. And if thou wilt understand this by work also, mark what happens to thy self, when thou wilt generate.

97. And yet this is not like unto him; for he is not sensible of pleasure, for neither hath he any other Fellow-workman.

98. But being himself the onely Workman, he is always in the Work, himself being that which he doth or maketh.

99. For all things, if they were separated from him, must needs fall and die, as there being no life in them.

100. And again, if all things be living wights, both which are in Heaven, and upon Earth; and that there be one Life in all things which is made by God, and that is God, then certainly all things are made, or done by God.

101. Life is the union of the Minde, and the Soul.

102. But death is not the destruction of those things that were gathered together, but a dissolving of the Union.

103. The Image therefore of God, is Eternity, of Eternity the World, of the World the Sun, of the Sun Man.

104. But the people say, That changing is Death, because the Body is dissolved, and the Life goeth into that which appeareth not.

105. By this discourse, my dearest Hermes, I affirm as thou heareſt, That the World is changed, because every day part thereof becomes invisible; but that it is never dissolved.

106. And these are the Passions of the World, Revolutions, and Occultations, and Revolution is a turning, but Occultation is Renovation.

107. And the World being all formed, hath not the forms lying without it, but it self changeth in it self.

108. Seeing then the World is all formed, what must he be that made it? for without form, he cannot be.

109. And if he be all formed, he will be kept like the World; but if he have but one form, he shall be in this regard less then the World.

110. What do we then say that he

is? we will not raiſe any doubts by our ſpeech; for nothing that is doubtful concerning God, is yet known.

111. He hath therefore one Idea which is proper to him, which becauſe it is unbodily, is not ſubject to the ſight, and yet ſhews all forms by the Bodies.

112. And do not wonder, if there be an incorruptible Idea.

113. For they are like the Margents of that Speech which is in writing; for they ſeem to be high and ſwelling, but they are by nature ſmooth and even.

114. But underſtand well this that I ſay, more boldly, for it is more true: As a man cannot live without life, ſo neither can God live, not doing good.

115. For this is, as it were, the Life and Motion of God, to move all things, and quicken them.

116. But ſome of the things I have ſaid, muſt have a particular explica-

tion:

tion: Understand then what I say.

117. All things are in God, not as lying in a place; for Place is both a Body, and unmoveable, and those things that are there placed, have no motion.

118. For they lie otherwise in that which is unbodily, then in the fantasie, or to appearance.

119. Consider him that contains all things, and understand, that nothing is more capacious, then that which is incorporeal, nothing more swift, nothing more powerful; but it is most capacious, most swift, and most strong.

120. And judg of this by thy self, command thy Soul to go into India, and sooner then thou canst bid it, it will be there.

121. Bid it likewise pass over the Ocean, and suddenly it will be there: Not as passing from place to place, but suddenly it will be there.

122. Command it to flie into Hea-

ven, and it will need no Wings, neither ſhall any thing hinder it; not the fire of the Sun, not the Aether, not the turning of the Spheres, not the bodies of any of the other Stars, but cutting through all, it will flie up to the laſt, and furtheſt Body.

123. And if thou wilt even break the whole, and ſee thoſe things that are without the World (if there be any thing without) thou mayeſt.

124. Behold how great power, how great ſwiftneſs thou haſt! Canſt thou do all theſe things, and cannot God?

125. After this maner therefore contemplate God to have all the whole World to himſelf, as it were all thoughts, or intellections.

126. If therefore thou wilt not equal thy ſelf to God, thou canſt not underſtand God.

127. For the like is intelligible by the like.

128. Increaſe thy ſelf unto an immeaſurable

measurable greatness, leaping beyond every Body, and transcending all Time, become Eternity, and thou shalt understand God: If thou believe in thy self, that nothing is impossible, but accountest thy self immortal, and that thou canst understand all things, every Art, every Science, and the maner and custom of every living thing.

129. Become higher then all height, lower then all depths, comprehend in thy self, the qualities of all the Creatures, of the Fire, the Water, the Dry, and Moyst; and conceive likewise, that thou canst at once be every where in the Sea, in the Earth.

130. Thou shalt at once understand thy self, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together; as also, times, places, deeds, qualities, quantities, or else thou canst not yet understand God.

131. But if thou shut up thy Soul

in the Body, and abuſe it, and ſay, I underſtand nothing, I can do nothing, I am afraid of the Sea, I cannot climb up into Heaven, I know not who I am, I cannot tell what I ſhall be; what haſt thou to do with God? for thou canſt underſtand none of thoſe Fair and Good things; be a lover of the Body, and Evil.

132. For it is the greateſt evil, not to know God.

133. But to be able to know, and to will, and to hope, is the ſtraight way, and Divine way, proper to the Good; and it will every where meet thee, and every where be ſeen of thee, plain and eaſie, when thou doſt not expect or look for it: It will meet thee, waking, ſleeping, ſailing, traveling by night, by day, when thou ſpeakeſt, and when thou keepeſt ſilence.

134. For there is nothing which is not the Image of God.

135. And yet thou ſayeſt, God is inviſible,

invisible, but be advised, for who is more manifest, then He.

136. For therefore hath he made all things, that thou by all things mayest see him.

137. This is the Good of God, this is his Vertue, to appear, and to be seen in all things.

138. There is nothing invisible, no not of those things that are incorporeal.

139. The Minde is seen in Understanding, and God is seen in doing or making.

140. Let these things thus far forth, be made manifest unto thee, O Trismegistus.

141. Understand in like maner, all other things by thy self, and thou shalt not be deceived.

The end of the tenth Book.

The

The Eleventh Book
OF
Hermes Trismegistus.

Of the Common Minde to Tat.

THe Minde, O Tat, is of the very Essence of God, if yet there be any Essence of God.

2. What kinde of Essence that is, he alone knows himself exactly.

3. The Minde therefore is not cut off, or divided from the essentiality of God,

God, but united as the light of the Sun.

4. And this Minde in men, is God, and therefore are some men Divine, and there Humanity is neer Divinity.

5. For the good Demon called the Gods immortal men, and men mortal Gods.

6. But in the bruit Beasts, or unreasonable living wights, the Minde is their Nature.

7. For where there is a Soul, there is the Minde; as where there is Life, there is also a Soul.

8. In living Creatures therefore, that are without Reason, the Soul is Life, voyd of the operations of the Minde.

9. For the Minde is the Benefactor of the Souls of men, and worketh to the proper Good.

10. And in unreasonable things it co-operateth with the Nature of every one of them, but in men it worketh against their Natures.

11. For

11. For the Soul being in the Body, is straight way made Evil by Sorrow, and Grief, and Pleasure or Delight.

12. For Grief and Pleasure, flow like Juices from the compound Body, whereinto, when the Soul entereth, or descendeth, she is moystened and tincted with them.

13. As many Souls therefore, as the Minde governeth or over-ruleth, to them it shews its own Light, resisting their prepossessions or presumptions.

14. As a good Physitian grieveth the Body, prepossessed of a disease, by burning or launcing it for healths sake.

15. After the same maner also, the Minde grieveth the Soul, by drawing it out of Pleasure, from whence every disease of the Soul proceedeth.

16. But the great Disease of the Soul is Atheism, because that opinion followeth to all Evil, and no Good.

17. Therefore the Minde resisting, it

procureth

procureth Good to the Soul, as a Phyſitian health to the Body.

18. But as many Souls of men, as do not admit or entertain the Minde for their Governor, do ſuffer the ſame thing that the Soul of unreaſonable living things.

19. For the Soul being a Co-operator with them, permits or leaves them to their concupiſcences, whereunto they are carried by the torrent of their Appetite, and ſo tend to brutiſhneſs.

20. And as bruit Beaſts, they are angry without reaſon, and they deſire without reaſon, and never ceaſe, nor are ſatisfied with evil.

21. For unreaſonable Angers and Deſires, are the moſt exceeding Evils.

22. And therefore hath God ſet the Minde over theſe, as a Revenger and Reprover of them.

23. Tat. Here, O Father, that diſcourſe of Fate or Deſtiny, which thou madeſt to me, is in danger to be overthrown:

thrown : For if it be fatal for any man to commit Adultery or Sacrileng, or do any evil, he is puniſhed alſo, though he of neceſſity do the work of Fate or Deſtiny :

24. Herm. All things, O Son, are the work of Fate, and without it, can no bodily thing, either Good or Evil be done.

25. For it is decreed by Fate, that he that doth any evil, ſhould alſo ſuffer for it.

26. And therefore he doth it, that he may ſuffer that which he ſuffereth, becauſe he did it.

27. But for the preſent let alone that ſpeech, concerning Evil and Fate, for at other times we have ſpoken of it.

28. Now our diſcourſe is about the Minde, and what it can do, and how it differs, and is in men ſuch a one, but in bruit Beaſts changed.

29. And again, in bruit Beaſts it is not beneficial, but in men by quench-

ing

ing both their Anger and Concupiscences.

30. And of men thou must understand, some to be rational or governed by reason, and some irrational.

31. But all men are subject to Fate, and to Generation, and Change; for these are the beginning and end of Fate or Destiny.

32. And all men suffer those things that are decreed by Fate.

33. But rational men, over whom, as we said, the Minde bears rule, do not suffer like unto other men; but being free from viciousness, and being not evil, they do suffer evil.

34. Tat. How sayest thou this again Father? An Adulterer, is he not evil? a Murtherer, is he not evil? and so all others.

35. Herm. But the rational man, O Son, will not suffer for Adultery, but as the Adulterer, nor for Murther, but as the Murtherer.

36. And it is impossible to escape the

the Quality of Change, as of Generation, but the Viciousnes, he that hath the Minde, may escape.

37. And therefore, O Son, I have always heard the good Demon say, and if he had delivered it in writing, he had much profited all mankinde: For he alone, O Son, as the first born, God, seeing all things, truly spake Divine words. I have heard him say sometimes, That all things are one thing, especially intelligible Bodies, & that all especially intelligible Bodies are one.

38. We live in Power, in Act, and in Eternity.

39. Therefore a good Minde, is that which the Soul of him is.

40. And if this be so, then no intelligible thing differs from intelligible things.

41. As therefore it is possible, that the Minde, the Prince of all things; so likewise, that the Soul that is of God, can do whatsoever it will.

42. But understand thou well, for this

this Discourse I have made to the Question which thou askest of me before, I mean concerning Fate and the Minde.

43. First, if, O Son, thou shalt diligently withdraw thy self from all Contentious speeches, thou shalt finde that in Truth, the Minde, the Soul of God bears rule over all things, both over Fate, and Law, and all other things.

44. And nothing is impossible to him, no not of the things that are of Fate.

45. Therefore, though the Soul of man be above it, let it not neglect the things that happen to be under Fate.

46. And these thus far, were the excellent sayings of the good Demon.

47. Tat. Most divinely spoken, O Father, and truly and profitably, yet clear this one thing unto me.

48. Thou sayest, that in bruit Beasts

the Minde worketh or acteth after the maner of Nature, co-operating also with their (ὁρμὰς, **impetus**) inclinations.

49. Now the impetuous inclinations of bruit Beasts, as I conceive, are Passions. If therefore the Minde do co-operate with these impetuous Inclinations, and that they are the Passions in bruit Beasts, certainly the Minde is also a Passion, conforming it self to Passions.

50 **Herm.** Well done Son, thou askest nobly, and yet it is just that I should answer thee.

51. All incorporeal things, O Son, that are in the Body, are passible, nay, they are properly Passions.

52. Every thing that moveth is incorporeal; every thing that is moved is a Body; and it is moved into the Bodies by the Minde: Now Motion is Passion, and there they both suffer; as well that which moveth, as that which is moved, as well that which ruleth,

ruleth, as that which is ruled.

53. But being freed from the Body, it is freed likewise from Passion.

54. But especially, O Son, there is nothing impassible, but all things are passible.

55. But Passion differs from that which is passible; for that (Passion) acteth, but this suffers.

56. Bodies also of themselves do act; for either they are unmoveable, or else are moved; and which soever it be, it is a Passion.

57. But incorporeal things do always act, or work, and therefore they are passible.

58. Let not therefore the appellations or names trouble thee, for Action and Passion are the same thing, but that it is not grievous to use the more honorable name.

59. Tat. O Father, thou hast delivered this Discourse most plainly.

60. Herm. Consider this also, O Son, That God hath freely bestowed

upon man, above all other living things, these two, to wit, Minde and Speech, or Reason, λόγον, equal to immortality.

61. These if any man use, or imploy upon what he ought, he shall differ nothing from the Immortals.

62. Yea rather going out of the Body, he shall be guided and led by them, both into the Quier and Society of the Gods, and blessed Ones.

63. Tat. Do not other living Creatures use Speech, O Father?

64. Herm. No, Son, but onely Voyce; now Speech and Voyce do differ exceeding much; for Speech is common to all men, but Voyce is proper unto every kinde of living thing.

65. Tat. Yea, but the Speech of men is different, O Father; every man according to his Nation.

66. Herm. It is true, O Son, they do differ: Yet as man is one, so is Speech one also; and it is interpreted and

found

found the same, both in Egypt, Persia, and Græce.

67. But thou seemest unto me, Son, to be ignorant of the Vertue, or Power, and Greatness of Speech.

68. For the blessed God, the good Demon said or commanded the Soul to be in the Body, the Minde, in the Soul, (λόγον) the Word, or Speech, or Reason in the Minde, and the Minde in God, and that God is the Father of them all.

69. Therefore the Word is the Image of the Minde, and the Minde of God, and the Body of the Idea, and the Idea of the Soul.

70. Therefore of the Matter, the subtilest or smallest part is Air, of the Air the Soul, of the Soul the Minde, of the Minde God.

71. And God is about all things, and through all things, but the Minde about the Soul, the Soul about the Air, and the Air about the Matter.

72. But Necessity, and Providence,

and Nature, are the Organs or Instruments of the World, and of the Order of Matter.

73 For of those things that are intelligible, every one is ; but the Essence of them is Identity.

74. But of the Bodies of the whole, or universe, every one is many things.

75. For the Bodies that are put together, and that have, and make their changes into other, having this Identity, do always save and preserve the uncorruption of the Identity.

76. But in every one of the compound Bodies, there is a number.

77. For without Number it is unpossible there should be consistence or constitution, or composition, or dissolution.

78. But Unities do both beget and increase Numbers, and again being dissolved, come into themselves.

79. And the Matter is One.

80. But this whole World, the great God, and the Image of the

Greater,

Greater, and united unto him, and conserving the Order, and Will of the Father, is the fulness of Life.

81. And there is nothing therein, through all the Eternity of the Revolutions, neither of the whole, nor of the parts which doth not live.

82. For there is nothing dead, that either hath been, or is, or shall be in the World.

83. For the Father would have it as long as it lasts, to be a living thing; and therefore it must needs be God also.

84. How therefore, O Son, can there be in God, in the Image of the Universe, in the fulness of Life, any dead things?

85. For dying is corruption, and corruption is destruction.

86. How then can any part of the incorruptible be corrupted, or of God be destroyed?

87. Tat. Therefore, O Father, do not the living things in the World die, though they be parts thereof.

88. Herm. Be wary in thy Speech, O Son, and not deceived in the names of things.

89. For they do not die, O Son, but as compound Bodies they are diſſolved.

90. But diſſolution is not death; and they are diſſolved, not that they may be deſtroyed, but that they may be made new.

91. Tat. What then is the operation of Life? Is it not Motion?

92. Herm. And what is there in the World unmoveable? Nothing at all, O Son.

93. Tat. Why, doth not the Earth ſeem unmoveable to thee, O Father?

94. Herm. No, but ſubject to many motions, though after a maner, it alone be ſtable.

95. What a ridiculous thing it were, that the Nurſe of all things ſhould be unmoveable, which beareth and bringeth forth all things?

96. For it is impoſſible, that any thing

thing that bringeth forth, ſhould bring forth without Motion.

97. And a ridiculous queſtion it is, Whether the fourth part of the whole, be idle: For the word immoveable, or without Motion, ſignifies nothing elſe, but idleneſs.

98. Know generally, O Son, That whatſoever is in the World, is moved either according to Augmentation or Diminution.

99. But that which is moved, liveth alſo, yet it is not neceſſary, that a living thing ſhould be or continue the ſame.

100. For while the whole World is together, it is unchangeable, O Son, but all the parts thereof are changeable.

101. Yet nothing is corrupted or deſtroyed, and quite aboliſhed, but the names trouble men.

102. For Generation is not Life, but Senſe; neither is Change Death, but Forgetfulneſs, or rather Occultation, and lying hid.

Or better thus.

102. For Generation is not a Creation of Life, but a production of things to Sense, and making them manifest. Neither is Change Death, but an occultation or hiding of that which was.

103. These things being so, all things are Immortal, Matter, Life, Spirit, Soul, Minde, whereof every living thing consisteth.

104. Every living thing therefore, is Immortal, because of the Minde, but especially Man, who both receiveth God, and converseth with him.

105. For with this living wight alone is God familiar; in the night by dreams, in the day by Symbols or Signes.

106. And by all things doth he foretel him of things to come, by Birds, by Fowls, by the Spirit, or Wind, and by an Oke.

107. Wherefore also Man professeth to know things that have been,

things

things that are present, and things to come.

108. Consider this also, O Son, That every other living Creature goeth upon one part of the World, Swimming things in the Water, Land wights upon the Earth, Flying Fowls in the Air.

109. But Man useth all these, the Earth, the Water, the Air, and the Fire, nay, he seeth and toucheth Heaven by his Sense.

110. But God is both about all things, and through all things; for he is both Act and Power.

111. And it is no hard thing, O Son, to understand God.

112. And if thou wilt also see him, look upon the Necessity of things that appear, and the Providence of things that have been, and are done.

113. See the Matter being most full of Life, and so great a God moved with all Good, and Fair, both Gods, and Demons, and Men.

114. Tat. But these, O Father, are wholly Acts, or Operations.

115. Herm. If they be therefore wholly Acts or Operations, O Son, by whom are they acted or operated, but by God?

116. Or art thou ignorant, that as the parts of the World, are Heaven, and Earth, and Water, and Air; after the same maner the Members of God, are Life, and Immortality, and Eternity, and Spirit, and Necessity, and Providence, and Nature, and Soul, and Minde, and the Continuance or Perseverance of all these which is called Good.

117. And there is not any thing of all that hath been, and all that is, where God is not.

118. Tat. What, in the Matter, O Father?

119. Herm. The Matter, Son, what is it without God, that thou shouldst ascribe a proper place to it?

120. Or what dost thou think it to

be

be: peradventure some heap that is not actuated or operated.

121. But if it be actuated, by whom is it actuated: for we have said, that Acts or Operations, are the parts of God.

122. By whom are all living things quickned: and the Immortal, by whom are they immortalized: the things that are changeable, by whom are they changed.

123. Whether thou speak of Matter, or Body, or Essence, know that all these are acts of God.

124. And that the Act of Matter is materiality, and of the Bodies corporality, and of Essence essentiality; and this is God the whole.

125. And in the whole, there is nothing that is not God.

126. Wherefore about God, there is neither Greatness, Place, Quality, Figure, or Time; for he is All, and the All, through all, and about all.

127. This

127. This Word, O Son, worſhip and adore. And the onely ſervice of God, is not to be evil.

The end of the eleventh Book.

The

The Twelfth Book OF *Hermes Trismegistus.*

His Crater *or* Monas.

THE Workman made this Universal World, not with his Hands, but his Word.

2. Therefore thus think of him, as present every where, and being always, and making all things; and one above, that by his Will hath framed the things that are.

3. For that is his Body, not tangible, nor

nor visible, nor measurable, nor extensible, nor like any other body.

4. For it is neither Fire, nor Water, nor Air, nor Wind, but all these things are of him; for being Good, he hath dedicated that name unto himself alone.

5. But he would also adorn the Earth, but with the Ornament of a Divine Body.

6. And he sent Man an Immortal, and a Mortal wight.

7. And Man had more then all living Creatures, and the World; because of his Speech, and Minde.

8. For Man became the spectator of the Works of God, and wondered, and acknowledged the Maker.

9. For he divided Speech among all men, but not Minde, and yet he envied not any; for Envy comes not thither, but is of abode here below in the Souls of men, that have not the Minde.

10. Tat. But wherefore, Father,

did

did not God distribute the Minde to all men?

11. Herm. Because it pleased him, O Son, to set that in the middle among all souls, as a reward to strive for.

12. Tat. And where hath he set it?

13. Herm. Filling a large Cup or Bowl therewith, he sent it down, giving also a Cryer or Proclaimer.

14. And he commanded him to proclaim these things to the souls of men.

15. Dip and wash thy self, thou that art able in this Cup or Bowl: Thou that beleevest, that thou shalt return to him that sent this Cup; thou that acknowledgest whereunto thou wert made.

16. As many therefore as understood the Proclamation, and were baptized or dowsed into the Minde, these were made partakers of Knowledg, and became perfect men, receiving the Minde.

17. But as many as missed of the Proclamation, they received Speech,

but not Minde; being ignorant whereunto they were made, or by whom.

18. But their Senſes are juſt like to bruit Beaſts, and having their temper in Anger and Wrath, they do not admire the things worthy of looking on.

19. But wholly addicted to the pleaſures and deſires of the Bodies, they beleeve that man was made for them.

20. But as many as partaked of the gift of God; theſe, O Tat, in comparison of their works, are rather immortal then mortal men.

21. Comprehending all things in their Minde, which are upon Earth, which are in Heaven, and if there be any thing above Heaven.

22. And lifting up themſelves ſo high, they ſee the Good; and ſeeing it, they account it a miſerable calamity to make their abode here.

23. And deſpiſing all things bodily and unbodily, they make haſt to the One and Onely.

24. Thus

24. Thus, O Tat, is the Knowledg of the Minde, the beholding of Divine things, and the Understanding of God, the Cup it self being Divine.

25. Tat. And I, O Father, would be baptized and drenched therein.

26. Herm. Except thou first hate thy body, O Son, thou canst not love thy self; but loving thy self, thou shalt have the Minde, and having the Minde, thou shalt also partake the Knowledg or Science.

27. Tat. How meanest thou that, O Father?

28. Herm. Because it is impossible, O Son, to be conversant about things Mortal and Divine.

29. For the things that are, being two Bodies, and things incorporeal, wherein is the Mortal and the Divine, the Election or Choice of either is left to him that will chuse: For no man can chuse both.

30. And of which soever the choice is made, the other being diminished

or overcome, magnifieth the act and operation of the other.

31. The choice of the better therefore, is not onely best for him that chuseth it, by deifying a man; but it also sheweth Piety and Religion towards God.

32. But the choice of the worse destroyes a man, but doth nothing against God; save that as Pomps or Pageants, when they come abroad, cannot do any thing themselves but hinder; after the same maner also do these make Pomps or Pageants in the World, being seduced by the pleasures of the Body.

33. These things being so, O Tat, that things have been, and are so plenteously ministred to us from God; let them proceed also from us, without any scarcity or sparing.

34. For God is innocent or guiltless, but we are the causes of Evil, preferring them before the Good.

35. Thou seest, O Son, how many

Bodies

Bodies we must go beyond, and how many Quiers of Demons, and what continuity and courses of Stars, that we may make hast to the One, and onely God.

36. For the Good is not to be transcended, it is unbounded and infinite; unto it self without beginning, but unto us, seeming to have a beginning, even our knowledg of it.

37. For our knowledg is not the beginning of it, but shews us the beginning of its being known unto us.

38. Let us therefore lay hold of the beginning, and we shall quickly go through all things.

39. It is indeed a difficult thing, to leave those things that are accustomable, and present, and turn us to those things that are ancient, and according to the original.

40. For these things that appear, delight us, but make the things that appear not, hard to beleeve, or the things that appear not, are hard to beléeve.

41. The things moſt apparent are Evil, but the Good is ſecret, or hid in, or to the things that appear; for it hath neither Form nor Figure.

42. For this cauſe it is like to it ſelf, but unlike every thing elſe; for it is impoſſible, that any thing incorporeal, ſhould be made known, or appear to a Body.

43. For this is the difference between the like and the unlike; and the unlike wanteth always ſomewhat of the like.

44. For the Unity, Beginning, and Root of all things, as being the Root and Beginning.

45. Nothing is without a beginning, but the Beginning is of nothing, but of it ſelf; for it is the Beginning of all other things.

46. Therefore it is, ſeeing it is not from another beginning.

47. Unity therefore being the Beginning, containeth every number; but it ſelf is contained of none, and

begetteth

begetteth every number, it self being begotten of no other number.

48. Every thing that is begotten (or made) is imperfect, and may be divided, increased, diminished.

49. But to the perfect, there happeneth none of these.

50. And that which is increased, is increased by Unity, but is consumed and vanished through weakness, being not able to receive the Unity.

51. This Image of God, have I described to thee, O Tat, as well as I could; which if thou do diligently consider, and view by the eyes of thy minde, and heart, beleeve me, Son, thou shalt finde the way to the things above, or rather the Image it self will lead thee.

52. But the spectacle or sight, hath this peculiar and proper: Them that can see, and behold it, it holds fast and draws unto it, as they say, the Loadstone doth Iron.

The end of the twelfth Book.

The Thirteenth Book
OF
Hermes Triſmegiſtus.

Of Senſe and Underſtanding.

YEſterday, Aſclepius, I delivered a perfect Diſcourſe; but now I think it neceſſary, in ſuite of that, to diſpute alſo of Senſe.

2. For Senſe and Underſtanding ſeem to differ, becauſe the one is material, the other eſſential.

3. But

3. But unto me, they appear to be both one, or united, and not divided in men, I mean.

4. For in other living Creatures, Senſe is uniied unto Nature, but in men to Underſtanding.

5. But the Minde differs from Underſtanding, as much as God from Divinity.

6. For Divinity is (ὑπὸ) from or under God, and Underſtanding from the Minde, being the ſiſter of the Word or Speech, and they the Inſtruments one of another.

7. For neither is the Word pronounced without Underſtanding, neither is Underſtanding manifeſted without the Word.

8. Therefore Senſe and Underſtanding do both flow together into a man, as if they were infolded one within another.

9. For neither is it poſſible without Senſe to Underſtand, nor can we have Senſe without Underſtanding.

10. And

10. And yet it is possible (for the time being) that the Understanding may understand without Sense, as they that fantasie Visions in their Dreams.

11. But it seems unto me, that both the operations are in the Visions of Dreams, and that the Sense is stirred up out of sleep, unto awaking.

12. For man is divided into a Body and a Soul; when both parts of the Sense accord one with another, then is the Understanding childed, or brought forth by the Minde pronounced.

13. For the Minde brings forth all Intellections or Understandings: Good ones, when it receiveth good Seed from God; and the contrary, when it receives them from Devils.

14. For there is no part of the World voyd of the Devil, which entering in privately, sowed the seed of his own proper operation; and the Minde did make pregnant, or did bring forth that which was sown,

Adulteries, Murthers, Striking of Parents, Sacriledges, Impieties, Stranglings, throwing down headlong, and all other things which are the works of evil Demons.

15. And the Seeds of God are few but Great, and Fair, and Good, Vertue, and Temperance, and Piety.

16. And the Piety is the Knowledg of God, whom whosoever knoweth being full of all good things, hath Divine Understanding, and not like the Many.

17. And therefore they that have that Knowledg; neither please the multitude, nor the multitude them, but they seem to be mad, and to move laughter, hated and despised, and many times also murthered.

18. For we have already said, That wickedness must dwell here, being in her own region.

19. For her region is the Earth, and not the World, as some will sometimes say, Blaspheming.

20. But

20. But the godly or God-worshiping Man laying hold on Knowledg, will despise or tread under all these things; for though they be evil to other men, yet to him all things are good.

21. And upon mature consideration, he refers all things to Knowledg, and that which is most to be wondred at, he alone makes evil things good.

22. But I return again to my Discourse of Sense.

23. It is therefore a thing proper to Man, to communicate and conjoyn Sense and Understanding.

24. But every man, as I said before, doth not enjoy Understanding; for one man is material, another essential.

25. And he that is material with wickedness, as I said, received from the Devils the Seed of Understanding; but they that are with the Good essentially, are saved with God.

26. For God is the Workman of all

all things; and when he worketh, he useth Nature.

27. He maketh all things good like himself.

28. But these things that are made good, are in the use of Operation unlawful.

29. For the Motion of the World stirring up Generations, makes Qualities; infecting some with evilness, and purifying some with good.

30. And the World, Asclepius, hath a peculiar Sense and Understanding, not like to Mans, nor so various or manifold, but a better and more simple.

31. For the Sense and Understanding of the World is One, in that it makes all things, and unmakes them again into it self; for it is the Organ or Instrument of the Will of God.

32. And it is so organized or framed, and made for an Instrument by God; that receiving all Seeds into it self from God, and keeping them in it

it ſelf, it maketh all things effectually, and diſſolving them, reneweth all things.

33. And therefore like a good Husband-man of Life, when things are diſſolved or looſened, he affords by the caſting of Seed, renovation to all things that grow.

34. There is nothing that it (the World) doth not beget or bring forth alive; and by its Motion, it makes all things alive.

34. And it is at once, both the Place and the Workman of Life.

36. But the Bodies are from the Matter, in a different maner; for ſome are of the Earth, ſome of Water, ſome of Air, ſome of Fire, and all are compounded, but ſome are more compounded, and ſome are more ſimple.

37. They that are compounded, are the heavier, and they that are leſs, are the higher.

38. And the ſwiftneſs of the Motion

on of the World, makes the varieties of the Qualities of Generation; for the spiration or influence, being most frequent, extendeth unto the Bodies qualities, with one fulness, which is of Life.

39. Therefore, God is the Father of the World, but the World is the Father of things in the World.

40. And the World is the Son of God, but things in the World are the Sons of the World.

41. And therefore it is well called κόσμος, the World, that is an Ornament, because it adorneth and beautifieth all things with the variety of Generation, and indeficiency of Life, which the unweariedness of Operation, and the swiftness of Necessity, with the mingling of Elements, and the order of things done.

42. Therefore it is necessarily, and properly called κόσμος the World.

43. For of all living things, both the Sense, and the Understanding,

cometh

cometh into them from without, inſpired by that which compaſſeth them about, and continueth them.

44. And the World receiving it once from God aſſoon as it was made, hath it ſtill, whatever it once had.

45. But God is not as it ſeems to ſome who Blaſpheme through ſuperſtition, without Senſe, and without Minde, or Underſtanding.

46. For all things that are, O Aſclepius, are in God, and made by him, and depend of him, ſome working by Bodies, ſome moving by a Soul-like Eſſence, ſome quickning by a Spirit, and ſome receiving the things that are weary, and all very fitly.

47. Or rather, I ſay, that he hath them not, but I declare the Truth; he is all things, not receiving them from without, but exhibiting them outwardly

48. And this is the Senſe and Underſtanding of God, to move all things always.

49. And

49. And there shall never be any time, when any of those things that are, shall fail or be wanting.

50. When I say the things that are, I mean God; for the things that are, God hath; and neither is there any thing without him, nor he without any thing.

51. These things, O Asclepius, will appear to be true, if thou understand them; but if thou understand them not, incredible.

52. For to understand, is to beleeve; but not to beleeve, is not to understand: For my speech or words reach not unto the Truth, but the Minde is great, and being led or conducted for a while by Speech, is able to attain to the Truth.

53. And understanding all things round about, and finding them consonant, and agreeable to those things that were delivered, and interrupted by Speech, beleeveth; and in that good belief, resteth.

54. To them therefore that understand the things that have been said of God, they are credible; but to them that understand them not, incredible.

55. And let these, and thus many things, be spoken concerning Understanding and Sense.

The end of the thirteenth Book.

The

The Fourteenth Book
OF
Hermes Trismegistus.

Of Operation and Sense.

THat. Thou hast well explained these things, Father: Teach me furthermore these things; for thou sayest, that Science and Art were the Operations of the rational, but now thou sayest, that Beasts are unreasonable, and for want of reason, both are, and are called Bruits; so that by this Reason, it must needs follow, that unreasonable Crea-

tures partake not of Science, or Art, becauſe they come ſhort of Reaſon.

2. Herm. It muſt needs be ſo Son.

3. Tat. Why then, O Father, do we ſee ſome unreaſonable living Creatures uſe both Science and Art? as the Pismires treaſure up for themſelves food againſt the Winter, and Fowls of the Air likewiſe make them Neſts, and four-footed Beaſts know their own Dens.

4. Theſe things they do, O Son, not by Science or Art, but by Nature; for Science or Art are things that are taught, but none of theſe bruit Beaſts are taught any of theſe things.

5. But theſe things being Natural unto them, are wrought by Nature, whereas Art and Science do not happen unto all, but unto ſome.

6. As men are Muſitians, but not all; neither are all Archers, or Huntſmen, or the reſt, but ſome of them

have learned ſomething by the working of Science or Art.

7. After the ſame maner alſo, if ſome Piſmires did ſo, and ſome not, thou mighteſt well ſay, they gather their Food according to Science and Art.

8. But being they are all led by Nature, to the ſame thing, even againſt their wills, it is manifeſt they do not do it by Science or Art.

9. For Operations, O Tat, being unbodily, are in Bodies, and work by Bodies.

10. Wherefore, O Tat, in as much as they are unbodily, thou muſt needs ſay they are immortal.

11. But in as much as they cannot act without Bodies, I ſay, they are always in a Body.

12. For thoſe things that are to any thing, or for the cauſe of any thing made ſubject to Providence or Neceſſity, cannot poſſibly re-

main idle of their own proper Operation.

13. For that which is, ſhall ever be; for both the Body, and the Life of it, is the ſame.

14. And by this reaſon, it follows, that the Bodies alſo are always, becauſe I affirm, That this corporiety is always by the Act and Operation, or for them.

15. For although earthly bodies be ſubject to diſſolution; yet theſe bodies muſt be the Places, and the Organs, and Inſtruments of Acts or Operations.

16. But Acts or Operations are immortal, and that which is immortal, is always in Act, and therefore alſo Corporification if it be always.

17. Acts or Operations do follow the Soul, yet come not ſuddenly or promiſcuouſly; but ſome of them come together with being made man, being about bruitiſh or unreaſonable things.

18. But the purer Operations do in-

insensibly in the change of time, work with the oblique part of the Soul.

19. And these Operations depend upon Bodies; and truly they that are Corporifying, come from the Divine Bodies into Mortal ones.

20. But every one of them acteth both about the Body and the Soul, and are present with the Soul, even without the Body.

21. And they are always Acts or Operations, but the Soul is not always in a Mortal Body, for it can be without a Body, but Acts or Operations cannot be without Bodies.

22. This is a sacred speech, Son, The Body cannot consist without a Soul.

23. Tat. How meanest thou that, Father?

24. Herm. Understand it thus, O Tat, When the Soul is separated from the Body, there remaineth that same Body.

25. And this same Body according to the time of its abode, is actuated

or operated in that it is dissolved, and becomes invisible.

26. And these things the Body cannot suffer without act or operation, and consequently there remaineth with the Body the same act or operation.

27. This then is the difference between an Immortal Body, and a Mortal one, that the immortal one consists of one Mater, and so doth not the mortal one; and the immortal one doth, but this suffereth.

28. And every thing that acteth or operateth, is stronger, and ruleth, but that which is actuated or operated, is ruled.

29. And that which ruleth, directeth, and governeth as free, but the other is ruled a servant.

30. Acts or Operations do not onely actuate or operate, living or breathing, or insouled (ἔμψυχα) Bodies, but also breathless Bodies or without Souls, Wood, and Stones, and such

like

like encreasing and bearing fruit, ripening, corrupting, rotting, putrifying, and breaking, or working such-like things, and whatsoever inanimate Bodies can suffer.

31. Act or Operation, O Son, is called, whatsoever is, or is made or done; and there are always many things made, or rather all things.

32. For the World is never widowed or forsaken of any of those things that are; but being alway carried or moved in it self, it is in labor to bring forth the things that are, which shall never be left by it to corruption.

33. Let therefore every act or operation be understood to be always immortal, in what maner of Body soever it be.

34. But some Acts or Operations be of Divine, some of corruptible Bodies, some universal, some peculiar, and some of the generals, and some of the parts of every thing.

35. Divine

35. Divine Acts or Operations therefore there be, and such as work or operate upon their proper Bodies, and these also are perfect, and being upon or in perfect Bodies.

36. Particular, are they which work by any of the living Creatures.

37. Proper, be they that work upon any of the things that are.

38. By this Discourse therefore, O Son, it is gathered that all things are full of Acts or Operations.

39. For if necessarily they be in every Body, and that there be many Bodies in the World, I may very well affirm, that there be many other Acts or Operations.

40. For many times in one Body, there is one, and a second, and a third, besides these universal ones that follow.

41. And universal Operations, I call them that are indeed bodily, and are done by the Senses and Motions.

42. For without these it is impossible

ble that the Body should consist.

43. But other Operations are proper to the Souls of Men, by Arts, Sciences, Studies, and Actions.

44. The Senses also follow these Operations, or rather are the effects or perfections (ἀποτελέσματα) of them.

45. Understand therefore, O Son, the difference of Operations, it is sent from above.

46. But Sense being in the Body, and having its essence from it, when it receiveth Act or Operation, manifesteth it, making it as it were corporeal.

47. Therefore, I say, that the Senses are both corporeal and mortal, having so much existence as the Body; for they are born with the Body, and die with it.

48. But mortal things themselves have not Sense, as not consisting of such an Essence.

49. For Sense can be no other then a corporeal apprehension, either

of

of evil or good that comes to the Body.

50. But to Eternal Bodies there is nothing comes, nothing departs; therefore there is no Senſe in them.

51. Tat. Doth the Senſe therefore perceive or apprehend in every Body?

52. Herm. In every Body, O Son.

53. Tat. And do the Acts or Operations work in all things?

54. Herm. Even in things inanimate, O Son, but there are differences of Senſes.

55. For the Senſes of things rational, are with Reaſon; of things unreaſonable, Corporeal onely; but the Senſes of things inanimate, are paſſive onely, according to Augmentation and Diminution.

56. But Paſſion and Senſe depend both upon one head, or height, and are gathered together into the ſame, by Acts or Operations.

57. But

57. But in living wights there be two other Operations that follow the Senses and Passions, to wit, Grief and Pleasure.

58. And without these, it is impossible that a living wight, especially a reasonable one should perceive or apprehend.

59. And therefore, I say, that these are the Ideas of Passions that bear rule, especially in reasonable living wights.

60. The Operations work indeed, but the Senses do declare and manifest the Operations, and they being bodily, are moved by the bruitish parts of the Soul; therefore, I say, they are both maleficial or doers of evil.

61. For that which affords the Sense to rejoyce with Pleasure, is straightway the cause of many evils happening to him that suffers it.

62. But Sorrow gives stronger torments and Anguish, therefore doubtless are they both maleficial.

63. The

63. The same may be said of the Sense of the Soul.

64. Tat. Is not the Soul incorporeal, and the Sense a Body, Father? or is it rather in the Body?

65. Herm. If we put it in a Body, O Son, we shall make it like the Soul or the Operations. For these being unbodily, we say are in Bodies.

66. But Sense is neither Operation, nor Soul, nor any thing else that belongs to the Body; but as we have said, and therefore it is not incorporeal.

67. And if it be not incorporeal it must needs be a Body; for we always say, that of things that are, some are Bodies, and some incorporeal.

The end of the fourteenth Book.

The

The Fifteenth Book
OF
Hermes Trismegistus.

Of Truth to his Son Tat.

Herm. Of Truth, O Tat, it is not possible that man being an imperfect wight, compounded of imperfect Members; and having his Tabernacle, consisting of different and many Bodies, should speak with any confidence.

2. But as far as it is possible, and just, I say, That Truth is onely in the Eternal

Eternal Bodies, whose very Bodies be also true.

3. The Fire is fire it self onely, and nothing else; the Earth is earth it self, and nothing else; the Air is air it self, and nothing else; the Water, water it self, and nothing else.

4. But our Bodies consist of all these; for they have of the Fire, they have of the Earth, they have of the Water, and Air, and yet there is neither Fire, nor Earth, nor Water, nor Air, nor any thing true.

5. And if at the beginning, our Constitution had not Truth, how could men either see the Truth, or speak it, or understand it onely, except God would?

6. All things therefore upon Earth, O Tat, are not Truth, but imitations of the Truth; and yet not all things neither, for they are but few that are so.

7. But the other things are Falshood, and Deceit, O Tat, and Opinions like

like the Images of the fantasie or appearance.

8. And when the fantasie hath an influence from above, then it is an imitation of Truth, but without that operation from above, it is left a lye.

9. And as an Image shews the Body described, and yet is not the Body of that which is seen, as it seems to be; and it is seen to have eyes, but it sees nothing, and ears, but hears nothing at all; and all other things hath the picture, but they are false, deceiving the eyes of the beholder, whilest they think they see the Truth, and yet they are indeed but lies.

10. As many therefore as see not Falshood, see the Truth.

11. If therefore we do so understand, and see every one of these things as it is, then we see and understand true things.

12. But if we see or understand any thing besides, or otherwise, then

that which is, we ſhall neither underſtand, nor know the Truth.

13. Tat. Is Truth therefore upon Earth, O Father?

14. Herm. Thou doſt not miſs the mark, O Son. Truth indeed is no where at all upon Earth, O Tat, for it cannot be generated, or made.

15. But concerning the Truth, it may be that ſome men, to whom God will give the good ſeeing Power, may underſtand it.

16. So that unto the Minde and Reaſon, there is nothing true indeed upon Earth.

17. But unto the true Minde and Reaſon, all things are fantaſies or appearances, and opinions.

18. Tat. Muſt we not therefore call it Truth, to underſtand and ſpeak the things that are?

19. Herm. But there is nothing true upon Earth.

20. Tat. How then is this true, That we do not know any thing true?

how

how can that be done here?

21. Herm. O Son, Truth is the most perfect Vertue, and the highest Good it self, not troubled by Matter, not encompassed by a Body, naked, clear, unchangeable, venerable, unalterable Good.

22. But the things that are here, O Son, are visible, incapable of Good, corruptible, passible, dissolveable, changeable, continually altered, and made of another.

23. The things therefore that are not true to themselves; how can they be true?

24. For every thing that is altered, is a lie, not abiding in what it is; but being changed it shews us always, other, and other appearances.

25. Tat. Is not man true, O Father?

26. Herm. As far forth as he is a Man, he is not true, Son; for that which is true, hath of it self alone its constitution, and remains, and

abides according to it self, such as it is.

27. But man consists of many things, and doth not abide of himself; but is turned and changed, age after age, Idea after Idea, or form after form; and this while he is yet in the Tabernacle.

28. And many have not known their own children after a little while; and many children likewise have not known their own Parents.

29. Is it then possible, O Tat, that he who is so changed, is not to be known, should be true? no, on the contrary, he is Falshood, being in many Appearances of changes.

30. But do thou understand the True to be that which abides the same, and is Eternal, but man is not ever, therefore not True; but man is a certain Appearance, and Appearance is the highest Lie or Falshood.

31. Tat. But these eternal Bodies,

Father,

Father, are they not true though they be changed?

32. Herm. Every thing that is begotten, or made, and changed, is not true; but being made by our Progenitor, they might have had true Matter.

33. But these also have in themselves, something that is false, in regard of their change.

34. For nothing that remains not in it self, is True.

35. Tat. What shall one say then, Father, that onely the Sun, which besides the Nature of other things, is not changed, but abides in it self, is Truth?

36. Herm. It is Truth, and therefore is he onely intrusted with the Workmanship of the World, ruling and making all things, whom I do both honor, and adore his Truth; and after the One, and First, I acknowledg him the Workman.

37. Tat. What therefore dost thou

affirm to be the first Truth, O Father?

38. Herm. The One and Onely, O Tat, that is not of Matter, that is not in a Body, that is without Colour, without Figure or Shape, Immutable, Unalterable, which always is; but Falshood, O Son, is corrupted.

39. And corruption hath laid hold upon all things on Earth, and the Providence of the True encompasseth, and will encompass them.

40. For without corruption, there can no Generation consist.

41. For Corruption followeth every Generation, that it may again be generated.

42. For those things that are generated, must of necessity be generated of those things that are corrupted, and the things generated must needs be corrupted, that the Generation of things being, may not stand still or cease.

43. Acknowledg therefore the first

first Workman by the Generation of things.

44. Consequently the things that are generated of Corruption, are false, as being sometimes one thing, sometimes another: For it is impossible, they should be made the same things again; and that which is not the same, how is it true?

45. Therefore, O Son, we must call these things fantasies or appearances.

46. And if we will give a man his right name, we must call him the appearance of Manhood; and a Childe, the fantasie or appearance of a Childe; an old man, the appearance of an old man; a young man, the appearance of a young man; and a man of ripe age, the appearance of a man of ripe age.

47. For neither is a man, a man; nor a childe, a childe; nor a young man, a young man; nor an old man, an old man.

48. But the things that preexiſt, and that are, being changed, are falſe.

49. Theſe things underſtand thus, O Son, as theſe falſe Operations, having their dependance from above, even of the Truth it ſelf.

50. Which being ſo, I do affirm, that Falſhood is the Work of Truth.

The end of the fifteenth Book.

The

The Sixteenth Book OF *Hermes Triſmegiſtus.*

That none of the things that are, can periſh.

HErm. We muſt now ſpeak of the Soul and Body, O Son; after what maner the Soul is Immortal; and what operation that is, which conſtitutes the Body, and diſſolves it.

2. But

2. But in none of these is Death, for it is a conception of a name, which is either an empty word, or else it is wrongly called Death, (θάνατος) by the taking away the first letter, instead of Immortal (ἀθάνατος.)

3. For Death is destruction, but there is nothing in the whole World that is destroyed.

4. For if the World be a second God, and an Immortal living Wight, it is impossible that any part of an Immortal living Wight should die.

5. But all things that are in the World, are members of the World, especially Man, the reasonable living Wight.

6. For the first of all is God, the Eternal, and Unmade, and the Workman of all things.

7. The second is the World, made by him, after his own Image, and by him holden together, and nourished, and immortalized; and as from its own Father, ever living.

8. So

8. So that as Immortal, it is ever living, and ever immortal.

9. For that which is ever living, differs from that which is eternal.

10. For the Eternal was not begotten, or made by another; and if it were begotten or made, yet it was made by it self, not by any other, but it is always made.

11. For the Eternal, as it is Eternal, is the Universe.

12. For the Father himself, is Eternal of himself; but the World was made by the Father, ever living, and immortal.

13. And as much Mater as there was laid up by him, the Father made it all into a Body, and swelling it, made it round like a Sphere; endued it with Quality, being it self immortal, and having Eternal Materiality.

14. The Father being full of Ideas, sowed Qualities in the Sphere, and shut them up, as in a Circle, deliberating to beautifie with every Quality,

that

that which ſhould afterwards be made.

15. Then cloathing the Univerſal Body with Immortality, leſt the Matter, if it would depart from this Compoſition, ſhould be diſſolved into its own diſorder.

16. For when the Matter was incorporeal, O Son, it was diſordered, and it hath here the ſame confuſion daily revolved about other little things, endued with Qualities, in point of Augmentation, and Dimunition, which men call Death; being indeed a diſorder happening about earthly living wights.

17. For the Bodies of Heavenly things, have one order, which they have received from the Father at the Beginning, and is by the inſtauration of each of them, kept indiſſolveable.

18. But the inſtauration of earthly Bodies, is their conſiſtence; and their diſſolution reſtores them into in-

indissoluble, that is, Immortal.

19. And so there is made a privation of Sense, but not a destruction of Bodies.

20. Now the third living wight is Man, made after the Image of the World; and having by the Will of the Father, a Minde above other earthly wights.

21. And he hath not onely a sympathy with the second God, but also an understanding of the first.

22. For the second God, he apprehends as a Body; but the first, he understands as Incorporeal, and the Minde of the Good.

23. Tat. And doth not this living wight perish?

24. Herm. Speak advisedly, O Son, and learn what God is, what the World, what an Immortal Wight, and what a dissolveable One is.

25. And understand that the World

World is of God, and in God but Man of the World, and in the World.

26. The Beginning, and End, and Consistence of all, is God.

The end of the sixteenth Book.

The

The Seventeenth Book OF *Hermes Trismegistus.*

To Asclepius, *to be truly wise.*

BEcause my Son Tat in thy absence, would needs learn the Nature of the things that are: He would not suffer me to give over (as coming very young to the knowledg of every individual) till I was forced to discourse to him many things at large, that his contemplation might from point to point, be more easie and successful.

2. Bu-

2. But to thee, I have thought good to write in few words, chusing out the principal heads of the things then spoken, and to interpret them more mystically, because thou hast, both more yeers, and more knowledg of Nature.

3. All things that appear, were made, and are made.

4. Those things that are made, are not made by themselves, but by another.

5. And there are many things made; but especially all things that appear, and which are different, and not like.

6. If the things that be made and done, be made and done by another, there must be one that must make, and do them; and he unmade, and more ancient then the things that are made.

7. For I affirm the things that are made, to be made by another; and it is impossible, that of the things that

are

are made, any should be more ancient then all, but onely that which is not made.

8. He is stronger, and One, and onely knowing all things indeed, as not having any thing more ancient then himself.

9. For he bears rule, both over multitude, and greatness, and the diversity of the things that are made, and the continuity of the Facture, and of the Operation.

10. Moreover, the things that are made, are visible, but he is invisible; and for this cause, he maketh them, that he may be visible; and therefore he makes them always.

11. Thus it is fit to understand, and understanding to admire, and admiring to think thy self happy, that knowest thy natural Father.

12. For what is sweeter then a natural Father?

13. Who therefore is this, or how shall we know him?

14. Or is it just to ascribe unto him alone, the Title and Appellation of God, or of the Maker, or of the Father, or all Three? That of God, because of his Power; the Maker, because of his Working and Operation; and the Father, because of his Goodness?

15. For Power is different from the things that are made, but Act or Operation, in that all things are made.

16. Wherefore, letting go all much and vain talking, we must understand these two things; That which is made, and him which is the Maker; for there is nothing in the middle, between these Two, nor is there any third.

17. Therefore understanding All things, remember these Two; and think that these are All things, puting nothing into doubt; neither of the things above, nor of the things below; neither of things changeable, nor things that are in darkness or secret.

18. For

18. For All things, are but Two things, That which maketh, and that which is made; and the One of them cannot depart, or be divided from the other.

19. For neither is it possible, that the Maker should be without the thing made, for either of them is the self-same thing; therefore cannot the One of them be separated from the other, no more then a thing can be separated from it self.

20. For if he that makes be nothing else, but that which makes alone, simple, uncompounded, it is of necessity, that he makes the same thing to himself, to whom it is the Generation of him that maketh to be also All that is made.

21. For that which is generated or made, must necessarily be generated or made by another, but without the Maker that which is made, neither is made, nor is; for the one of them without the other, hath lost his pro-

per Nature by the privation of the other.

22. So if these Two be confessed, That which maketh, and that which is made, then they are One in Union, this going before, and that following.

23. And that which goeth before, is, God the Maker; and that which follows, is, that which is made, be it what it will.

24. And let no man be afraid, because of the variety of things that are made or done, lest he should cast an aspersion of baseness, or infamy upon God; for it is the onely Glory of him to do, or make All things.

25. And this making, or facture, is as it were the Body of God; and to him that maketh, or doth, there is nothing evil, or filthy to be imputed, or there is nothing thought evil, or filthy.

26. For these are Passions that follow Generation, as Rust doth Copper, or as Excrements do the Body.

27. But neither did the Copper-

smith

smith make the Rust, nor the Maker the Filth, nor God the Evilness.

28. But the vicissitude of Generation doth make them, as it were to blossom out; and for this cause did make Change to be, as one should say, The Purgation of Generation.

29. Moreover, is it lawful for the same Painter to make both Heaven, and the Gods, and the Earth, and the Sea, and Men, and bruite Beasts, and inanimate Things, and Trees; and is it impossible for God to make these things? O the great madness, and ignorance of men in things that concern God!

30. For men that think so, suffer that which is most ridiculous of all; for professing to bless, and praise God, yet in not ascribing to him the making or doing of All things, they know him not.

31. And besides their not knowing him, they are extreamly impious against him, attributing unto him

Passions, as Pride, or Oversight, or Weakness, or Ignorance, or Envy.

32. For if he do not make, or do all things, he is either proud, or not able, or ignorant, or envious, which is impious to affirm.

33. For God hath onely one Passion, namely, Good; and he that is good, is neither proud, nor impotent, nor the rest, but God is Good it self.

34. For God is all Power, to do or make all things, and every thing that is made, is made by God; that is, by the Good, and that can make, or do all things.

35. See then how he maketh all things, and how the things are done, that are done; and if thou wilt learn, thou mayest see an Image thereof, very beautiful, and like.

36. Look upon the Husbandman, how he casteth Seeds into the Earth, here Wheat, there Barly, and elsewhere some other Seeds.

37. Look upon the same Man,

planting

planting a Vine, or an Apple-Tree, or a Fig-Tree, or some other Tree.

38. So doth God in Heaven sowe Immortality, in the Earth Change in the whole Life, and Motion.

39. And these things are not many, but few, and easily numbred; for they are all but four, God and Generation, in which are all things.

The end of the 17th Book.

FINIS.

שילה

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